MY RELIGION

EMIL G. HIRSCH

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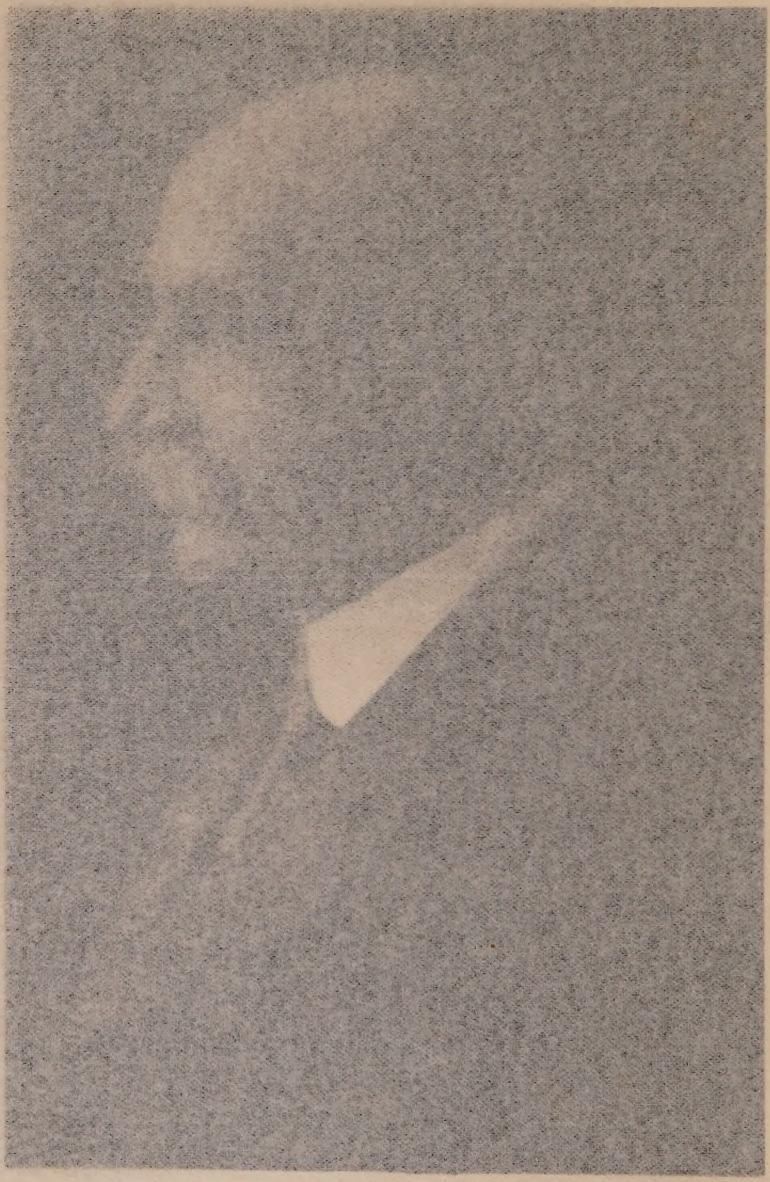

MY RELIGION

BY

EMIL G. HIRSCH

COMPILATION AND BIOGRAPHICAL INTRODUCTION

BY

GERSON B. LEVI

New York

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IN LOVING MEMORY

TO OUR TEACHER

DR. EMIL G. HIRSCH

CHICAGO SINAI CONGREGATION

EMIL GUSTAV HIRSCH

Oh, thou, who spakest forth with deepest wisdom
That dogma creed and forms had little worth,
Unless to fruitful deeds inspiring,
They brought forth Justice on this earth.

That all alike might tread the pathway,
Up to the mountain of the Lord,
If with clean hands and hearts unsullied,
They climbed in brotherly accord.

Who did'st with old prophetic vigor,
Denounce industrial wrong and sin,
Yet foundest words of tender comfort,
From sorrow suffering hearts to win.

Who, when the weak our cause deserted,
The cries of prejudice to down,
Did'st thunder, "Man himself determines
His birthright as a curse or crown."

Who did'st divine that to each people,
Its special genius doth belong,
Exclude one from the world's great choral.
'Twill mar the music of the song.

Oh thou, whose lips by death are silenced,
Thy voice shall thro' the ages roll,
In that within our hearts is graven
The mighty message of thy soul.

—Dora Hirsch.

PREFACE

The addresses and sermons gathered in this volume were given by Dr. Emil G. Hirsch on various occasions in a long ministry. Some are included for reasons of biographic value, others because they give, in the form that a sermon can permit, something of his philosophy and his attitude to life and religion. Many of the sermons were written out by him for publication after having been delivered. In these, changes have been very few and practically limited to occasional correction of punctuation in the interest of clearness. The greater number of those printed in the volume were taken down stenographically and not revised by Dr. Hirsch. The editor felt that he had no right to take liberties with the text and only made such changes or omissions as he felt the speaker himself would have made if he had revised the sermon for publication. There is yet to add that the choice tried to present, in the limitations of the volume, sermons of the Holyday season, of Midrashic style and of the kind that Dr. Hirsch preached to his Congregation at the Sunday morning service. The series on My Religion remained incomplete, some of the series not having been taken down at the time of delivery. The editor has used sermons that Dr. Hirsch preached at various times in order to round out the series.

INTRODUCTION

Nature is not lavish with its gifts of greatness, and even when it bestows its choicest gifts upon the favored few, they are fewer still who use these gifts greatly. It is to these few that a generation looks for its guidance and justification. Upon them it pegs its guiding lines and through them it establishes the traditions to be sent on to later days.

In the number of these few, the Jewish community would undoubtedly, and with gratitude, name Emil Gustav Hirsch, though his work and his reputation were not limited to it, but reached to the larger community as well. One of that larger community, who knew him intimately and co-operated with him along cultural and civic lines, spoke of him as being an institution in himself. His position he gained and maintained by virtue of commanding gifts greatly used.

The record of dates in the life of Emil Gustav Hirsch can be easily given. He was born, the youngest child, to Samuel Hirsch, Rabbi of the Grand Duchy of Luxemburg, and Louise Michols Hirsch, on May 22nd, 1851. He received his early training in the schools of his birthplace and laid there the foundations for his marvelous ability in mastery of languages. In later years it was his hobby, during the summer months, when he was relieved from the tasks of preaching and teaching, to master a new language. In this fashion he gained control over seventeen languages. His Jewish knowledge he acquired from the instructions of his father, who ranked high as a scholar and as a philosophic exponent of Reform Judaism and had in 1842 (in his twenty-seventh year) published a work on the philosophy of religion, and had laid the foundations, with the ma-

terials of his philosophic conceptions of Reform Judaism for a statement of Judaism as a religion of humanity. Many times and in many ways, in later years, Emil Gustav Hirsch acknowledged his indebtedness to his father for some of the views that he entertained.

When Samuel Hirsch was called to take charge of the Reform Congregation Keneseth Israel of Philadelphia, in 1866, the family was naturally introduced to American conditions. Emil Hirsch continued his studies in Philadelphia, first in the Episcopal Academy and then at the University of Pennsylvania, graduating from the latter institution in 1872. While at that institution, he not only took part in the cultural work, but a record of college activities of those days reveals the fact, surprising to many who knew of Hirsch only as the student, that he had taken part in the athletic activities and had actually played on the Pennsylvania football team. Upon the completion of the course of studies at the University of Pennsylvania, he went to Berlin and matriculated at the Hochschule für die Wissenschaft des Judentums, where he had as classmates Felix Adler, later the founder of the Ethical Culture Society, Emanuel Schreiber, and, later, Samuel Sale. He also attended classes at the University of Berlin and of Leipzig (1872-1876). He spoke appreciatively of the influence upon him in his student days of Abraham Geiger, Moritz Lazarus and Herman Steinthal.

Upon his return to America, he preached for a while at Rodeph Shalom Congregation of Philadelphia, and in 1877, he was elected Rabbi of Har Sinai Congregation of Baltimore. He remained there a year. His next pulpit was in Louisville, where he remained until 1880. While there he married Mathilda Einhorn, a daughter of Dr. David Einhorn of New York. (Children: Dora, Beatrice [Mrs. Sigmund Kirchheimer], Elsa [Mrs. Gerson B. Levi], David E., and Samuel E.) From Louisville, he went to Chicago

to take the pulpit of Sinai Congregation, a pulpit left vacant when Dr. Kaufman Kohler, his brother-in-law, accepted the call to Temple Beth El of New York in succession to Dr. Einhorn. And in the pulpit of Sinai Congregation he remained, despite alluring calls to other pulpits, until the day of his death, January 7th, 1923.

An ardent advocate of Reform Judaism, Emil Gustav Hirsch co-operated with others in the publication of journals for the advocacy of the reform movement. And when these journals went out of existence he founded in 1891, the *Reform Advocate,* a weekly devoted to the interests of Reform Judaism, and of this he remained the editor until death took the pen from his fingers.

To the columns of the *Reform Advocate* he contributed editorials rich in content, varied in interest, and interpretative of his own viewpoint towards the problems of American Judaism. From time to time, he would give his readers the benefit of his own extensive reading, even to setting out in scholarly fashion and with the results of the studies in comparative religion something of the little known—to English readers—*Midrashic* literature. In its pages there appeared sermons that he had preached before his own and other congregations. For it, too, he wrote articles touching the science of Judaism. And all of these served to give him an influence far beyond the confines of his own congregation and of the city where he lived. His own congregation grew from a membership of a little over forty when he came to it, to almost nine hundred. His services attracted the maturer minds of those who were eager to know his attitude on the problems that vexed their souls. From him they learned an intellectual appreciation of the gift that Judaism had to make to the world of religion, particularly at a time when industrialism created new situations and challenged the social conscience of employer and employee alike.

His activities were not limited to the pulpit or to the theoretical exposition of the science of religion. He entered effectively into the molding of the life of the Jewish community of Chicago. His continued agitation for a better, more effective, and more foresighted handling of charity, brought about the Associated Charities. He advocated and inspired the establishment of the Home Finding Society, on the theory that orphans could be taken care of much better in actual homes and in the midst of the home circle than they could be under the usual institutional care, a theory which his father before him had advanced, and which had led to the formation of the Orphans' Guardian Society in Philadelphia.

With the influx of the newer wave of immigrants Hirsch felt that the Jewish community should make the effort to be the pathfinder in the planning of a rounded education for the children. For this the Manual Training School was organized and maintained for many years by the Associated Jewish Charities, until the Public School System, in its advancing appreciation of the problem of instruction, made the school appear no longer necessary.

He shared very fully in the work of the civic life. In 1888 he was appointed a member of the Board of the Chicago Public Library. Later he became President of the Board, and under his Presidency the new Library building was erected. He was a member of the State Board of Charities and Correction. He took a very active part in the Parliament of Religions which convened with the World's Fair in Chicago. In 1896, he was Presidential elector at large for the State of Illinois, and at various times served on arbitration boards. In 1892, he was given the chair of Rabbinic Literature and Philosophy at the University of Chicago, and for many years, he gave his time to the University gratis. He held honorary degrees from a number of learned institutions.

His writings, scattered in many periodicals, for the last thirty years of his life were centered principally in his journal, the *Reform Advocate.* For the last ten volumes of the *Jewish Encyclopedia,* he was the editor of the Bible Department. He contributed articles to his own department as well as to the department of Rabbinics and Ethics. The best part of his scholarly work is to be found in those articles. They exhibit a depth of learning, a capacity to deal with the original sources, and show, as well, the characteristic style of his that could remain sober and scholarly and at the same time sweep along with the swing of eloquence.

Throughout his life an untiring worker, he often paid the penalty which despite a naturally robust physique, his close devotion to the tasks involved in leadership in religious and civic work imposed upon him. But he was able to find recreation in his frequent vacations to European lands. These served for him a double purpose. They served to give him a certain amount of freedom and provided for him the opportunity of knowing at first-hand the political, religious and social strivings of the peoples of Europe. He established intimate relationships with the learned men and institutions of European lands, and therefore when the time of testing came he was not easily misled into the attribution of all virtues and all faults partially, and along lines of geographic boundaries. With an intense American loyalty, he was loath to permit geographic hatreds to enter his pulpit, an attitude justified by the revelations of the last few years.

Upon his seventieth birthday, Sinai Congregation had special services and his friends from far and near joined in paying honor to the master teacher of the generation in Israel. Without his knowledge, the *Reform Advocate* published a special edition in which the men and women who had been associated with him said their words of tribute, appreciation and affection.

Shortly after he had passed his seventieth birthday, his health began appreciably to fail. But he would not take his hand from the plow. He continued to preach until the Sunday after Thanksgiving, 1922. He still hoped, even then, to return to his pulpit. He continued his reading and his planning. Two weeks of illness and on the seventh of January, 1923, he was called to his rest. The stone in Rosehill Cemetery, marking the spot where sleeps Samuel Hirsch, the philosopher of the Reform movement in Judaism, carries also the inscription for the son.

Two great streams of thought entered into the making of the intellectual life of Emil Gustav Hirsch. He was master of many languages and read the literatures and the records of many peoples in their own tongue. All his life, he was an ardent student and, gifted with a marvelous memory, all that he read stayed with him. Those who followed him in his reading could see how the newer books, read and digested, were permitted to add to, modify, enrich the intellectual treasures that he had gathered.

But he had, as well, the more particular course of Jewish literature and tradition. He worked at the sources of these faithfully and had mastered not only the philosophic literature but also the Halachic and the Haggadic literatures as well. Through his father, he knew at close range the men who had determined the course of Reform Judaism. And from his father, he had learned the methods of an historical appreciation and evaluation of Jewish purposes. Samuel Hirsch was a Hegelian, and he used the method of Hegel to lay the foundation for Judaism as the religion of Humanity. From him, too, Emil Hirsch gained a certain openness of mind and a readiness to see and meet conditions as they existed at the time of discussion. This readiness to re-see a problem at any time gained for him, in some circles, a reputation for inconsistency, a reputation in which he sometimes expressed pride.

The same open-mindedness gave him the power to appreciate the opposition of others. He could, through his intellectual grasp and powers of presentation, state the side of his opponents better than they themselves could. He could furnish the philosophic background, so that really very sympathetically he could portray a cause in which he did not believe. Frequently, therefore, did it happen, when he was carelessly quoted or when as the exigencies of pulpit utterance demanded that the consideration of a theme be broken and distributed over a number of Sundays, that he was portrayed as supporting causes which those who knew his philosophic trend appreciated he could not possibly support.

Even though he was not a political Zionist, his understanding of the movement permitted him to point out occasionally that despite its fundamental error in the construction of Jewish history and its emphasis on national and racial interpretations, which were distasteful to him, it had still been able to give backbone to some of the Jewish people in the lands of oppression.

He recognized that Orthodoxy was not for the twentieth century, but he understood its better qualities and its consistency in demanding that a whole life must be the sphere of the domination of religion, and often spoke in praise of the consistency of the genuinely Orthodox. But whether Orthodox or Reform, he felt that the Jew had a task to perform and a life to live for the world. His thought was that by virtue of its history, the Jewish people had made itself the keeper of certain truths and that by virtue of its existence, it had kept these principles alive. He had little faith in the efficacy of racial lines in the preservation of Israel. He looked rather to the consciousness, on the part of a group with historic traditions, of the truth that it had to teach and the life that it had to live in accordance with this truth, for Israel's survival.

For him truth was a growing quantity. Ethical principles shaped and reshaped themselves, and gained authority from the very striving of man to express himself. This expression is a joy. "The shadow of sin is not over earth and man. Joy, the joy of doing what 'God asks,' and what the law of man's very being demands, willingly and out of the full liberty of his own adaptation of this inner law of his, is the clear note of the Old Testament's ethical valuation of life." He often emphasized, what his father before him had taught, that the interpretation to be put on the phrase "God made man in his own image" was that man was to be a creator, a worker, a co-partner of God in the creation of the perfect world. "By consecrating every human being to the stewardship of his faculties and forces, and by regarding every human soul as a person, the ethics of Judaism offers the solution of all the perplexities of modern political, industrial and economic life."

The task to lead in this ethical creativeness is covered by the phrase the "Mission of Israel." This is, of course, bound up with the conception of the chosen people. His reading of history permitted him to point out that many peoples have been "chosen" in so far as they expressed aptitudes and justified the choice in so far as they exhibited loyalty, in the actualities of life, to the ideals. The services of any one people in the cause of truth, as that particular people saw it, was not merely a matter of importance to the people itself but concerned all other peoples of the earth. It was not at all necessary that the ideals of peoples be conceived of as totally distinct. They could touch at many places; they could even overlap; but it remained true that the emphasis laid by the different religions and peoples varied.

For him, Judaism laid emphasis upon certain definite doctrines. It spoke of a unit God, but the emphasis was laid not on the mere unity but on the ethical quality of that unit God. "To uphold the faith of the prophets in the

one God and to act in accordance therewith is our duty." The sacramental word of Judaism is duty. And then religion is social. And further, "Israel as the pattern people, shall be exponential, among its brothers of the whole human family, of the principles and practices which are involved in, pillared upon, and demanded by, the ethical monotheism which lifts man to the dignity of God's image and consecrates him the steward of all his life, his talent, and his treasure. In the 'Messianic kingdom,' ideally to be anticipated by Israel, justice will be enthroned and incarnated in institution, and this justice, the social correlative of holiness and love, is the ethical passion of modern as it was of olden, Judaism."

He accepted the results of the school of higher criticism that would see in the Bible not the work of one being, or the revelation in the ordinary sense, of God to man. But he emphasized the fact that when the Bible is considered as a continuous revelation through the spirit of Israel, the position of the Jew in modern thought becomes stronger than before. Primarily the Bible, then, is the fruitage of the Jewish spirit and only later is it the creator of the subsequent generations in Israel.

He did not agree with those in the Reform movement whose motto was "Back to the Prophets." "We have not broken with our past, we spin its thread out into the future." Nor did he agree with those who would remove the whole of the Rabbinic literature from a place of authority in Israel's life. For him the Bible was just as truly the child of the Jewish spirit as was the Rabbinic literature and both had played their part in the formation of the later Judaism. Judaism could not go back to the prophets. Nay, it was not necessary. It had gone forwards from them and in the Rabbinic unfolding had sometimes recorded advances and sometimes exemplifications upon prophetic teaching.

But in both Bible and in the later literature, he was in agreement with his father's teaching, that in Judaism—contrary to the thought of most of those outside the camp of Israel, who describe what is going on within—what was talked of as *Torah* did not mean "Law," giving countenance to the charge of legalism, but "teaching." "Judaism is not an external law, but an inward principle." "It is a growth, not a command." For him, therefore, Judaism remained a freely flowing stream, held in now by narrower and now by wider banks, but always possessing a certain freedom of movement. In his definite application of the thought to doctrine or ceremony he remained very strongly an individualist.

In the particular wording of his teaching, in the choice of his materials and themes for elucidation, he went through differing periods in the story of the Jew in America. In his earlier work, he was preaching to a community that, coming from the centers of learning in Europe or from circles where Jewish learning was prized, had a reasonably good knowledge of Jewish literary and religious treasure. But that generation had to master the turns of modern thought and had to become acquainted with American traditions and literature. In his earlier years in the ministry, therefore, he gave what so many confessed was for them a liberal education.

But as the community changed and the Jewish traditions were harder to get for the newer generation, he began emphasizing what he thought that the generation needed most. This can be said of him that he preached not just what the community wanted, but had the courage to express the thoughts and touch on the subjects that he conceived the community needed.

To the gifts which his training had bestowed upon him and which the traditions of home and school had made the sharper for him, he added his own gifts of clear vision,

poetic spirit, intellectual grasp and great eloquence and above all a capacity for continued work. He seemed to read endlessly, and his reading ranged over a wide domain, stretching from the study of the original sources for the study of religion, philosophy and social economics to the very light novel in the foreign language that perhaps in the previous vacation period he had mastered.

It was his clear and steady vision that enabled him to take the place that he did in the councils of the men of action. He helped to fashion and to mold all the Jewish institutions of Chicago from the day he came to it. His steadying influence was felt in all of the efforts of the Jewish community. His intellectual grasp made it possible for him to become the spokesman of an oppressed and misunderstood group so that rightly it was said of him that he was the apostle of the Jews to the Gentiles of his generation. His poetic spirit enabled him to take up the work of Dr. Einhorn, who in German, had composed a book of prayer for Reform Synagogues, to render it into English and to make it the means of expressing to matchless phrase and with poetic beauty the longing of the Jewish soul as expressed in the word of prayer.

His eloquence was remarkable. He used none of the tricks of the popular speaker. In earlier years in the ministry, he stood free of his pulpit and spoke with enthusiasm, but in later years, he stood a massive prophetic figure close to his pulpit and with hardly a gesture, but with remarkable flexibility of voice poured forth a steady stream of philosophy, poetry, exhortation, sarcasm, ranging from gentle to mordant, lifting his hearers to the heights, and then, for a moment, bringing them to the level—to begin the flight all over again. In his early years, he wrote out his sermons carefully, but before long he began preaching with just an outline that he had cast up carefully in his own mind. When a sermon pleased him—and he was a severe critic

of himself—he wrote it out after he had preached it. Sometimes his sermons were taken down stenographically.

We have therefore of Emil Gustav Hirsch two different types of sermons. The one kind was written out carefully after delivery, and the other recorded as it was spoken. The richness of the poetic imagery in the sermons that have been taken down stenographically can be seen from some of the sermons comprised in this volume.

To the public at large, Hirsch was the Jewish lecturer. But he had another style as well. When he spoke before congregations that he knew possessed a knowledge of the Jewish traditions, he preached a homiletically perfect sermon, that is, after the Jewish models. He cast into it all the word-play of the Rabbis, he embellished it with the poetry and the imagery of the ancients; but he never failed to make the old characters live.

In both the modern lecture and in the sermon cast in the *Midrashic* mold, his thought grew up like a tree. His own mind was so logically ordered that he never could permit himself to speak without the intense preparation known only to those who work after the same pattern. From beginning to end, the process was mapped out, but the plan permitted a view of the whole field that the subject covered. The roots would reach into fields sometimes far away. Sometimes they would creep under the fences that divide the creeds, and would draw nourishment and sustenance for the tree above. Even the digressions made the central thought the clearer. And when the sermon was done, it was felt that a complete piece of work had been presented. And it might be added that he could preach equally well in German, French and English.

In the ministry, Emil Gustav Hirsch stood for the profession of the Rabbi as a teacher and not as a pastor. He emphasized again and again that the only difference between the men and women who sat in the pews and the

man who stood in the pulpit, as far as Judaism was concerned, was that the man in the pulpit knew more than did they who were in the pew, that his authority came to him not by virtue of an ordination or a consecration, it was merely that ordination attested learning and the consecration a devotion to the knowledge of Judaism as a religion of life. And he zealously maintained his hours for study, despite the heavy burdens that his ministry entailed in the large congregation that he had built up and the duties as the spokesman of Israel on many occasions of local or national significance. In this matter, he was an inspiration to a younger generation of teachers in Israel who were anxious in their own smaller way to bring to their pulpits what Hirsch brought in such bounty to his.

That the book now sent out as a memorial volume may bring to mind some memories of this giant of intellect of Israel, or perhaps may bring some close knowledge of him to those who knew him from the distance only, and that it may maintain the tradition of one of Israel's great men, to such as know that it is not by bread alone that men live but by the truth and by vision, is the hope of him who for a goodly period of his life was honored by the confidence and rejoiced in the fellowship of the great teacher, preacher, thinker and leader, Emil Gustav Hirsch.

GERSON B. LEVI.

April 16, 1925.

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MY RELIGION

MY RELIGION

PART I

MY RELIGION AND THE RELIGION OF JESUS

Text: Matthew v. Psalm xv.

It may be wise for me to remind you of the caption of my talk this morning. I propose to analyze the religion of Jesus—not Christianity. For there is a wide difference between the religion which has come down to us as Christianity and the religion which, according to the Gospels, the preacher of Nazareth professed and taught.

Of course, we do not know much about the life and the circumstances of him who has been acclaimed the greatest teacher of the world. Scholars and critics today have not the least doubt that there is no real documentary proof to the existence, for the career, of this great man. We know that what is reported as his sayings, his sermons if you choose, is not the record of contemporaries, of men who had had the privilege of being intimately associated with him or personally under his guidance.

The so-called Gospels are by no means biographies. In fact, they are party documents. They belong to the literature of propaganda, to the literature of edification. The critics have shown us that these documents attained their present form in the earlier centuries of the developing Christian church, when the church was divided into factions, each faction claiming to be the representative of the great teacher that passed away, each faction insisting that

its conception of what the teacher had taught and what he had aimed at was the correct and the only correct conception.

The early Christian church, may I remind you of this also, was distracted by the quarrel, by the controversies, whether they, who had come to follow the teacher, were still bound to observe the old Jewish law and to fulfill the old Jewish ceremonies. A number of the young Christians, for let us give them this name, which will save me the trouble of paraphrasing their appellation any time during this morning when I have occasion to refer to them, wanted to underscore their continued loyalty to the House of Israel and therefore they insisted that whosoever belonged to them must be obedient to the old Jewish law: in fact, that none should be accepted, none should be admitted into this young fellowship except he comply with the strictest regulations laid down in the old Judaism for the acceptance of proselytes, and this included the Abrahamitic rite.

This was one of the subjects about which the polemics raged. The other party claimed that Christianity was a new departure; that the followers of the teacher of Nazareth were thereby emancipated from the law of Israel; that they were at liberty to ignore the old ceremonial law; that they had come into a new light and with the dawn of that new light what little glory and what little splendor there may have been in the old Israel had paled to utter extinction. This party was for opening the doors wide for the admission of proselytes. This party did not insist upon the new-comers of non-Jewish origin to comply with the demands of the old Synagogue. They admitted them as we do today in this congregation and as they do in every reform congregation in America. So this party insisted that in doing this they were following the teachings and walking in the footsteps of the departed master.

These controversies, bitterly waged and for a long time continued, left their mark upon the story of Christ's life.

When you compare the four Gospels that we have, the so-called synoptic Gospels, especially the three first Gospels, with one another, you discover great differences and discrepancies.

In one of the Gospels, Jesus is represented as utterly indifferent to Jewish national prejudices. In other Gospels we find him pictured as yielding to these old Jewish national prejudices. For instance, he warns his disciples, whom he sends out, against passing through the territory of the Samaritans. No pious Jew at that time would have communicated with, or had concourse with, or contact with the Samaritans. The Samaritans were the most despised of non-Jews by the Jews, and thus when Jesus was supposed to have given the caution that his disciples should not pass through the territory of the Samaritans, should have no dealings with them, the conclusion might be drawn that he shared this antipathy and this distrust of the old Judaism against the Samaritans.

Now here is a discrepancy which can only be accounted for on the theory that they who wrote the life of Jesus, who reported his so-called sayings, wrote the life from their own point of view and modulated his sayings according to their own conceptions, and thus they who were hostile to admitting into the new fellowship non-Jews urged that Jesus must have cautioned his disciples against the reception of proselytes, especially if they were of Samaritan stock and origin.

On the other hand, those that had to plead for a wider interpretation, for a more liberal construction of the fellowship, urged that Jesus had indeed emancipated himself from the law and also had freed his soul from the poison of aversion, of antipathy, to non-Jews, to the Gentiles.

Now this conflict raged in the early church and you find the echo of the arguments in favor or against the more liberal attitude in the stories, so-called, of Jesus' teachings

and Jesus' life. We have no biography of Jesus and we have no ground for claiming that words imputed to him by the Gospels were actually spoken by him. In fact, one who is at home in Jewish literature, in the literature of the Talmud, at times has great difficulty to reconcile the controversies and the utterances that he finds in the Gospels with what he knows to be the conduct and the attitude of the Jews. He must come to the conclusion that the writers of these Gospels were utterly ignorant of Jewish life, had already lost all contact with Judaism, and therefore could venture to picture the attitude of Jews toward Jesus in the way they did.

Many of the argumentations, many of the debates between the Pharisees and Jesus are only explicable on this theory. Otherwise, you must assume that Jesus himself knew nothing of the real attitude of the principles and of the methods of Pharisaism. The picture of the Pharisee in the New Testament is entirely a work of fiction. The Pharisees in Israel never were what we are led to believe they were by the account that we have in the Gospels, and as in this case, so in many other cases, the Gospels conflict most glaringly with what we know to be the truth from our knowledge of our own Jewish literature, of our own Jewish life.

Nevertheless, I shall not urge this upon you today. I shall assume that every word that we find here in the Gospels, as having dropped from the eloquent lips of the master, had so come to earth. I shall yield whatever critical doubt I may harbor as to his historicity, his actually having been on earth, as to his having actually taught or said or argued what is imputed to him. I shall assume that he lived; I shall grant that he taught as I am told he did; that he laid down the principles that have been called by his name and as such reported in the New Testament, for I know that fiction is often truer than fact.

The soul of men is poetic and when the soul of the whole nation or the soul of a whole religious community finds expression in a personality, that personality is a work of art and, as such, complete, and, as such, most impressive.

Hamlet never lived. Go through all the archives of the Danish Empire—you will never find his name recorded among the princes of Denmark, and yet who will say that because he did not live, Shakespeare's "Hamlet" has no message or is without beauty and is bereft of impressiveness? Perhaps "Hamlet" has a much deeper message and a much profounder meaning just because he is the child of Shakespeare, and not some dry, prosaic person living at a court one time or another, just because Shakespeare gave us one who is free of the limitations of time and of country, because in "Hamlet," eternally human has found vocalization.

This Hamlet, though he never lived, is more powerfully eloquent and more impressively instructive and more inspiring than ever could have been a real Hamlet with all the dust of reality about him. Apply this to the great character of the Bible—Moses. Moses and Elijah are both personalities created by the poetic soul of the Israelitish people, combined in one person or covering by one name a long period of development and growth, and so Jesus may never have been in the flesh among men in Nazareth or in Palestine. That does not matter, that does not detract from the grandeur of a Moses. Michael Angelo has pictured a Moses, but the Moses of the Bible is just as much a creation of art as is the great picture that has been left to us by Michael Angelo in his statue.

So is Jesus a work of art, let us say, and as such he speaks to us with much deeper notes than he otherwise could, and we Jews ask no reason for rejecting him. Now that is a queer statement, isn't it? But it is true. The poets who created a Jesus intended to make of him the

greatest and the most typical Jew and he was the greatest Jew and the most typical Jew, if he ever lived. That is not a new invention of mine, that is not a new concession made by me to the others on the other side of the camp. That is a conviction that has found words in no less a book and by no less a man than my own sainted father—his book on the Religious Philosophy of the Jews.

In that book, a young man he was when he wrote it, he devoted at least three hundred pages to the life and the teachings of Jesus. He was the first Jew who did this and in that book he writes that in Jesus we have the creation of a character molded exactly according to the pattern of Judaism; that in Jesus we have the typical, the ideal Jew, and therefore Jesus is pictured in the Gospels as the ideal Jew. We have no reason for rejecting him as a teacher or even as exemplar, and yet we must not forget that the ideal Jew there pictured has his limitations, limitations due to time and circumstance. He is not the universal man, he is not the man that fits in every station or that comports with the conditions of every age. We must read Jesus by the light of his time, in the light of the controversies that raged then, in the light of the difficulties that his own people then had to surmount, in the light of the period of unrest and of social disorganization and of religious decadence—a period that might be likened, without any exaggeration, to the period through which we are passing today.

In that light we must study this poetic, this artistic, so-called biography of the master of Nazareth. We Jews never rejected him, we have no cause to reject him. If he taught what we learn he did teach, according to the Gospels, if he lived the life which he is supposed to have lived, with certain reservations, we can claim him as flesh of our flesh and bone of our bone—as spirit of our spirit.

He was a Jew, if ever there was a Jew, and a loyal Jew in every respect, and his life is thoroughly Jewish. It is

melody by the deepest, sweetest notes of the Jewish universal music that we admit, and are glad to admit, for it corresponds to the truth, and, as I said before, I am not the one who has invented this.

I have had my predecessors. Two among my teachers have not hesitated to say as much and to say it as plainly and probably to say it much better than you have just heard me say it. The one was my own father of sainted memory and the other was Abraham Geiger, the teacher at whose feet I, an unworthy pupil, had the privilege of sitting for many a year. This Abraham Geiger, too, wrote about Jesus and virtually came to the same conclusion, though he added what I shall add now that Jesus is so thoroughly Jewish that you are at a loss to find originality in him.

There is not a single original element in his teachings or in his method of teaching. We who are at home in Jewish literature, in Talmudic disquisitions and disputations, know that in no respect did he rise beyond the highest altitude of Talmudic vision and conviction. There is no originality in the teaching of Jesus, there is not a single new note that he struck which had been silent before in true Israel. Much of what he taught was anticipated by the prophets of old and other things that he laid down and which our neighbors claim are new to us and are utterly foreign to us are echoes of Jewish principles and are but new statements of old Jewish viewpoints.

There is not a single new maxim, not a single new principle. There is not a single new trait of ethical consecration in the teachings, as we have them, of the great Master Jesus, the ideal, the typical Jew of his time.

Now that I must today try to corroborate with a little proof, let me analyze roughly the main lines of the teachings of Jesus and what our neighbors have made of them. It is generally claimed that Jesus was the first one who taught men to pray "Our Father who art in

heaven," and here he showed originality in teaching men their sonship to God; that before, no human soul, no Jew at least, had ever taught of this intimate relation between man and God; that no Jew before that time ever knew to phrase the words "Father in heaven" in prayer.

Now that is generally contended and they say that the Lord's Prayer, therefore, is the first genuine prayer that ever was given to mankind. But a study of the Lord's Prayer shows that the Lord's Prayer is really a Jewish prayer. It is constructed just as most Jewish prayers are. It conforms with the rule that a Jewish prayer must begin with words of praise and thanksgiving to God and that you can only add, after you have given praise and thanksgiving, your own desires and your own wishes; and, furthermore, the very phraseology of that prayer, from the beginning, "Our Father" to the last line, every sentence is a translation of Jewish prayer and in Jewish accents; you cannot understand that prayer unless you are familiar with the content and with the prayers of the old Jewish ritual; our Kaddish prayer is virtually the Lord's Prayer. It begins as does the Lord's Prayer and ends just as it does with a hope for peace, a hope for blessing upon all mankind.

Therefore we cannot concede, it would be a denial of what we know, based upon our familiarity with Jewish ritual, that even in this one point Jesus marks an advance. The Jews called their God "Father." But here, say our neighbors, "Ah, yes, the Jew called God 'Father' but he was the Father only of the Jews; He was not the Father of non-Jews. A Jew could never have conceived that God was the Father of all mankind; he would say 'We just are related to God as a child is to the parent but the others are not—they are outside the love of the Father who is only the Father of the Jews.' "

This is a common prejudice and it is circulated by scholars. You find it in every commentary on the Testament

written by non-Jews. It is repeated in the literature which is now circulated in America. A thing we thought could not be possible, but one of the bitter fruitages of this late war—the anti-Semitic poison in America—is this literature in which is repeated time and again: "The Jew cares for himself; he lacks the sense of humanity; he lacks the consciousness and conscience of relationship as man with man. Yes, he is kind to the fellow Jew, he takes care of the Jew, but he does not know humanity beyond the limitations of the Synagogue. The Synagogue draws the frontier line here in the Synagogue. The Jew shows a humane spirit but that humane spirit never travels beyond the line of the Synagogue." That is the common charge, basis of deep misunderstanding.

The Jew may not have used the phrase exactly: "Our Father who art in heaven," in the sense we say it is found in the New Testament. But grant that he did not have that phrase exactly, though many a prayer of the Jewish Synagogue opens with the identical phrase, "Our Father who art in heaven." Each line of the eighteen or twenty lines of a prayer begins with the same apostrophe to God, the same phrase, "Our Father who art in heaven."

Now the Jewish Synagogue said: "How beloved was man that God created him in the image of God, and how much greater love was shown him in the fact that God taught man that he was created in the image of God." They don't say: "God created the Jew in the image of God," but they used, advisedly, the word "man" and they say: "How beloved is *man* in the eyes of God that God created man in His image and then told man that he was created in His image."

Now draw the conclusion from this: "Every man is created in the image of God." What does that mean: "Created in the image of God?" It does mean that he is the son of God—every man is the son of God—for the

Father imprints upon the offspring the essence of His own Being and if we are made in the image of God, then the Creator is our Father, for only the Father imprints upon the son the stamp that He has; and our God announces that as man he is distinct. He does not merely make man in His image, He announces it, He makes man know that he and every other man is the child of God.

Translating the Hebrew phrase into current language you have: "How beloved is man in the eyes of God that He becomes man's Father and after He assumed the parenthood of man, He announced the sweet fact, the strengthening thought, to all men alike." The Jews always regarded every man as made in the image of God. They did not claim for themselves a distinction, but they recognized it in the fellow man, the fellow brother in the household of God. This cannot be denied.

The Rabbis always taught that distinction between Jew and non-Jew must be ignored in everything that bears on humanity. Whenever the Rabbis met a non-Jew in the street they would be among the first to salute him, to extend the greetings of peace to him—to the non-Jews first. Why? Because that non-Jew was the son of God just as much as they, the most learned, were. Rabbinic Literature has the thought that: "Every man should remember that the world was created, as it were, for his sake, that it was created for the sake of every man, that if one man should be killed, one human life be destroyed, or one human life degraded, the whole world, as it were, was destroyed. Therefore, no human life should be taken and no human life should be degraded, for with every human life stands and falls the universe, the moral universe." That is the teaching of the Rabbis, which is the full equivalent, if it isn't even a profounder expression, of the thought that God is the common Father and that all men are the children of God.

Now as far as the practical execution of this thought

went, the Jewish morality of the Talmud—not our morality, which is really of a finer texture, of a finer sympathy than was the morality of the Talmud—even the morality of the Talmud, often merely of a legalistic twist, often merely of a legalistic outlook, granted everything that can be claimed in the name of humanity to every one born of woman.

Jesus in the "Sermon on the Mount," as you remember, raises his voice in bitter protest against ostentatiousness in giving charity, against display of piety in prayer, or in fasting. The Rabbis taught, long before there was a Christian church, that charity to be charity must be accompanied with true sentiment, must be inspired by true love; that charity merely given for display or for ostentation or for an ulterior motive ceases to be charity—it becomes idolatry.

They had no hesitancy to expose those who refused to decrease the misery of men and then tried to redeem themselves by giving the spoil of their invasion of human rights as charity; they assert that he who does this is an idolater. Therefore the Rabbis say, in giving what we call charity: "Always remember the circumstance of him who has to receive it." They have the story that a great teacher once upon a time came upon a poor woman, the descendant of a once very rich family, and he gave to this poor applicant enough so that she could resume the life of ease and luxury to which she was accustomed by her training and former surrounding. When the disciples expostulated, saying: "That is extravagant!" he replied: "If I only give her what I consider sufficient, then I don't give charity, but if I give her enough to resume her own habits, to feel comfortable again as she used to, then I am doing charity. The giver of charity should give in a way never to put the blush of shame to the cheek of the recipient."

The recipient was considered to be the image of God.

He had a personality that must not be invaded and the Rabbis said: "Whosoever causes the cheek of a fellow man to be white with shame"—for in the Rabbinical doctrines pallor is the symptom of shame; today the color of shame often is red, we speak of it as the blush of shame—"whosoever blanches the cheeks of man in public, making him receive the gift and exposing his poverty, commits murder." If that is not the true spirit of charity, I find no line in the New Testament of more delicate humanity than this.

And now as to the longer prayers, that is another subject which is often urged. They say: "Jesus introduced a new brief prayer. He raised his voice against those who go to the Synagogues that pray long and loud."

The Jewish Synagogue service in those days was not either loud or long and the prayers that have come down to us from those days are brief and are most touching in their content. He who shouted loudest was not believed to be the most pious. That came later to be believed, after the Jews had passed through the tyranny of the world persecutions that cannot be described by human tongue. Then they felt, in the oppression, in the superabundance, in the flood of their agony and their pain that they ought to cry out and they did cry out and they had good reason to cry out. But in the days of Jesus there was no Synagogue in which they prayed long or displayed their piety.

What is said here as coming from Jesus applies probably to the early Christian Church where some wanted to make a show of their new piety and maybe indulged in those things which are here attributed to the Pharisees. The Jew said Moses prayed forty days at one time and at another time he prayed a prayer of a few words when his sister became afflicted with leprosy as punishment for her maliciousness: "God please, I pray, heal her," and thereupon Miriam was healed.

That is the shortest prayer. Another time he prayed

forty days and forty nights and thereupon the Rabbis observed a short prayer is just as effective as a long prayer ever may be, but the main thing is that each one who prays shall turn his thoughts upwards to the "Father who art in heaven." So length of prayer is not a characteristic of Jewish life or literature. Brevity was often encouraged and the heaping of attribute upon attribute into descriptions of Deity was directly discountenanced.

In the Talmud we are told of an incident of a young man intrusted with the duty to offer a prayer. He began in the usual way but added attribute upon attribute, when one of the old Rabbis asked him: "Suppose you build thousands upon thousands of attributes, do you understand Deity?"

Now another thing I must mention and then I shall come to a close. You know the contention is made in the New Testament that the Jews have been taught, "Thou shalt love thy neighbor but hate thy enemy." Well, you can search Jewish literature from the beginning to the end, search every line and every letter and you cannot find anywhere a statement like this that we shall hate our enemies, and yet there it is in the New Testament and they say Jesus said this, teaching the others to love their enemy while we were taught to hate our enemy.

You still remember the prayer I read to you this morning, the translation of the prayer of a Rabbi of the olden days—a Rabbi of Jerusalem: "May God grant that my heart shall not harbor hatred and that no heart shall harbor hatred against me." Of course, they did not teach the love of the enemy for they were too sound in their psychology to know that you can teach and you can practise love of your enemy, but they who were loudest to point the finger of contempt at the Jew and Judaism sneeringly said: "Oh, they are taught to hate their enemy and every one who is not a Jew is an enemy, they were taught to

hate humanity." They who were loudest have indulged in very queer love of the enemy during the years of the late war.

If one were to take the literature that was published as propaganda in the name of Christianity, urging men to come together, for the defense of Christian civilization, would one find that these men loved their enemies? They loved them in a very peculiar fashion. The old Jewish laws said: "If thy enemy hunger, give him bread to eat and if he thirst, give him water to drink." Did our modern lovers of the enemy remember this Jewish principle? Did they give their enemy bread to eat after his defeat, after he had signed the Armistice, after he had given up all his arms? Did they give him bread and water?

Furthermore, the Jewish law says: "The poor of the non-Jews shall be taken care of with the poor of the Jews." Whoever is poor is entitled to the aid and help, that tender aid, that delicate aid which Jewish charity implies. They also said that the sick of the non-Jews shall be nursed and visited with the sick of the Jews and the dead of the non-Jews shall be buried alongside the dead of the Jews.

That is Jewish teaching, that is Jewish morality. And what is the great commandment in the Bible? Jesus tells us, "Love God and love man." Those are the two greatest commandments in the Bible. Both of them are in our Bible, too. The Rabbis were asked one day to lay down which was the greatest principle of the Bible, and one Rabbi said —it was Rabbi Akiba, who later died a martyr to his faith at the hands of the Roman executioners—"The greatest principle in the Bible is 'Thou shalt love thy neighbor like thyself.'" It is just as Jesus phrased it; and then another Rabbi known as Ben Azai said: "That is not the greatest, that is great but the greatest is contained in a title to the Bible, the title to the Torah, and this is the book of the Generations of *Man*"—"that is the greatest

principle," and he was correct. Herein is laid down that all men are of the same stock, are all of one family. They are all created by the same Father and the same God. Therefore that is the greatest principle and the love of neighbors only is an inference from that great law recognizing the equality and essence of all men.

So you see that for the learning of humanity and humanitarianism we need not go to the New Testament, that we have an echo of these in our teaching. There is nothing new in the teachings of the New Testament and we can honestly claim that if the New Testament ethics were so transcendently profound, why didn't the others live up to them?

Have we ever heard that you should turn the right cheek when the left was smitten? They expected it of us and we did it, too. They tell us we laid down the law: "A tooth for a tooth and an eye for an eye"—that we are cruel. Long before Christianity came, the Rabbis had already said: "That doesn't mean the extraction of a tooth for a tooth that had been extracted, but it means payment for the value of the tooth." They assessed an indemnity for the injury done to the body. Every point that is claimed to have been corrected and lifted up by the New Testament, is discovered to be covered in the Jewish traditions. Not a point in the argument of newness can be maintained in the light of the evidence of our literature and the evidence of our life.

Now as the life of Jesus is pictured in the New Testament, there are certain peculiar defects in that life from the Jewish point of view. His teachings are the ideal teachings of Judaism, they are not new teachings, nor new revelations. They are confirmations of Jewish thought and life. But his personal life—I am speaking respectfully, I do not think any one should think I cast any shadow on the beauty and perfection of that life but I take it as it is

pictured—you know he was not married and from the Jewish point of view that is a defect.

The Jewish morality insists that a man who lives without wife, that a man who does not assume the social responsibility for the continuation of society, lives a life that is not complete. Therefore, from the documents portraying his life, from the Jewish point of view it must be urged that he practically did not live out the fullness of the ethics which demands of a man the assumption of the responsibility for the continuation of the race. The great philosopher Kant said: "Whatever you make the maxim, your conduct must be such that every man can imitate and live by it." Now suppose every man refuses to assume the responsibility of the married state, refuses to enter into the consecration of the married life, what will become of humanity?

Of course, it will die out unless those who refuse to sanctify and to legalize their relations even degrade themselves further and come into a deeper mire than other men will. Then, of course, there is a possibility of the human race being continued, but that is not the Jewish idea of the maintenance of a moral order through marriage and consecration which comes to life through marriage. They expect man to continue the work of humanity and to prepare for a future humanity.

And another of the same character of defects, from the Jewish point of view, appears in that scene where Jesus is approached by somebody who says: "Your mother and your brothers are outside" and Jesus indignantly asks. "Who is my brother and who is my mother?" And he points then to the multitude around him: "These are my brothers and these are my mother." A very touching scene but from the Jewish point of view an entirely unnecessary distinction. You can be loyal to your mother and even have your heart large enough to embrace all mankind.

Now Jesus in both instances, in his not being married and in this scene, seems to belong to the Essenic fraternity. This fraternity consisted of Jewish men who tried to live a pure, contemplative life. They refused to have dealings with the actual world. They withdrew from their families. They didn't recognize any family ties. They would not marry. They lived together in communities organized on the Communistic basis. They held every property in common. They shared every profit with one another. Those that worked didn't receive a wage but they gave their work to the community. There are incidents in Jesus' character where the presumption is that he belonged to them. He was not married, so were not the ascetics. He did not regard as binding the obligation of a family. He refused to recognize mother and brother for he had a larger fellowship. These are the Essenic traits.

To come back now to the concluding points, these Essenic traits, in my religion, I reject and refuse to accept. I use that word "my" advisedly. You are not responsible for my religion. I am responsible for that and if you differ from me, that is your privilege and I hope many of you will differ from me. You are not to be an echo of the pulpit, but please remember the pulpit is not an echo of the audience. You and I are independent. It is my religion and my religion, with all the admiration for the beautiful character drawn by the poetry of Jesus, with all due reverence for the teaching and the principles he propagated, for which he lived and for which he died, I say: A Jew was Jesus, and Judaism, my religion, has nothing to learn and nothing to modify from and through the religion of Jesus, which is one thing and the religion of Christianity which is another thing. Of that I shall talk next Sunday. The subject will be: "My Religion and the Religion of Paul, or the Religion of Christianity."

As for today, let me draw for you the picture of two

deaths. One is the death of Rabbi Akiba. He was seized by the Romans and sentenced to die—not by crucifixion; they tore out his flesh piece after piece with hot irons, with tongs of iron heated in the oven. They burned him piece after piece to death and as he died the only thing that came from his lips was: "Hear, O Israel, the Eternal our God, the Eternal is One." With that on his lips he expired and before his death he said to his disciples who were weeping: "Weep not for me. I have been asking myself what is meant by the phrase: 'Thou shalt love the Lord thy God with all thy heart, with all thy love and with all thy power.' I give my life—that is all my power and I show you my love for God by dying for the sanctification of His name"—that is the Jewish death.

Now Jesus on the Cross—what were his last words? Does he say: "I am glad to die for my conviction, for the glorification of my Father in heaven?" No. "My God, my God, why hast thou forsaken me?" He even misquotes the original. He quotes it: "Eli, Eli, why hast thou sacrificed me?"

Rabbi Akiba, the Jew, died courageously. He died with no tremor in his voice, with no complaint on his lips. He died joyously, he died for Israel, God's sanctification, and in this he found death welcome. Contrast one with the other and you have the spirit of Judaism and the spirit of sentimental Christianity.

The Jews have died by the millions; they are dying now in Poland and Ukraine by hundreds of thousands; they are dying in Hungary simply because they are Jews and they die and don't cry out: "God, why hast thou forsaken me?" but when the last hour has come they say: *"Shema Yisrael, Adonay Elohenu, Adonay Echad."* Amen. Amen.

MY RELIGION AND DOGMATIC CHRISTIANITY

Text: Isaiah lv.

Our last Sunday's study led us to the conclusion that the teacher of Nazareth never founded a new religion, that the thought that this was his task was never present in his mind. Nor did he announce principles of conduct, ethical maxims, that had never before been proclaimed or practised within Israel. An analytical study of the word imputed to him by the Gospels, which might have been extended much further than we went had the time allowed, proved conclusively that in no respect did the morality of Jesus go beyond the ideal morality of Israel. In no respect did he teach new viewpoints, did he urge new principles. Whatever note we strike in his preachings finds a ready echo in the teachings of the Synagogue, contemporary with him. In fact, he learned what he announced at the feet of Jewish Masters. Neither in the theory of prayer nor in that of humanity does he, in any respect, transcend the horizon of Judaism.

The Jew never believed in lengthy prayers, in empty professions. All the Rabbis are agreed that prayer, to be prayer, must come from the heart—it must be consecrated by profound meditation and by deep reflection. The mere mechanical reciting of long phrases was as much denounced by the Rabbis and as sternly rebuked by them as ever it is in the words imputed to the Master of Nazareth, and love for man, as man, is indeed inculcated on every page of the Jewish moral codes. It is the one burden of every Jewish ethical appeal—Man must love his fellow man.

Love for God can only be manifested by showing love for Him and for every one that is created in His image. To call that God "Father" was not a new terminology when Jesus phrased His prayer. That very prayer, the universal prayer, is, indeed, a classic prayer, a masterpiece in poetry; but in reflection and meditation that prayer is, every line of it, a copy of Jewish prayer accents.

It has been well described as a string of pearls, for every pearl that glistens on that string is taken from the jewel casket of Jewish literature. There is not one thought, not one emotion sounded in that prayer but that is sounded in every Jewish prayer, and sometimes the meaning of the Christian prayer comes only to us in full light when we consult the Jewish prayer book for similar appeal and similar declaration.

For instance, you remember that the concluding words of that prayer "Deliver us from all evil" has been changed in the revised version. They have translated it from the Greek, "Deliver us from the evil one," as though it was a prayer for deliverance from Satan. The Greek original leaves it in doubt whether "evil" there represents the neuter or the masculine. Unfortunately in the Greek, you cannot distinguish in any oblique case between the neuter and the masculine form of the same word, and so it is possible, if you only consider the Greek text, that the phrase there used represents the "evil one," the man of evil—"Deliver us from Satan."

Now that prayer is, indeed, not Jewish. The Jew never prayed to be delivered from Satan, but if we open our ordinary Jewish prayer book at the morning service we find, "Oh deliver us from all evil" which occurs from meeting with evil-minded persons. It is the evil-minded neighbor that is asked in this case to be kept at bay, from whose machinations and evil intentions we would ask help to be delivered.

So we know from the Jewish prayer book that here it may be the masculine, and still it should not be translated "Deliver us from the evil one, from Satan" but it should be translated: "Deliver us from every evil-minded person, from the evil-minded neighbor," and from all that are intent upon doing evil to us and from the associations with whom evil might event for us. So I might detain you longer than time and patience permit in showing you in detail, line after line, the original in the Hebrew, in our prayer book and the weaker copy, in the prayer of Jesus.

Love for man is indeed inculcated in the Jewish morality; it is insisted upon as the measure of all that stands for goodness and for righteousness. We need not go to the parable of the good Samaritan to be taught the lesson of universal charity. The Samaritan here is chosen, indeed, because of the Jewish estimation of him, and Jesus in his advice to the Disciples not to cross the country of the Samaritans shares this prejudice.

In the Jewish conception of that day the Samaritans were looked upon as loosely minded and loosely conducted persons. They were believed to be rather lax in the observance of religious law, rather lax in the fidelity to truth and to justice. Therefore, the Samaritan appears in the order where the ordinary Jew would appear in the liturgy of the Synagogue: Priest, Levite, and Samaritan, instead of Priest, Levite and Israelite. The Jews at that time had but very little respect for the Priest and Levites; they distrusted their priestly piety as intently and intensely as ever did a prophet of Nazareth. They had no patience with ritualism of Priest or Levite, and if this parable of the Samaritan is quoted in proof of the attitude taken by Jesus in opposition to Priests and Levites—that opposition was common in Jewish circles at that time, and the parable announces nothing new.

The poor of the non-Jews were looked after with the

poor of the Jews. The sick of the non-Jews were nursed with the sick of the Jews. The dead of the non-Jews were buried alongside of and with the dead of the Jews. There were no lines drawn according to race or religion, creed or nationality, in the code of Jewish mercy and in the code of Jewish humanity. Not merely was it a code, an announcement of a legal paragraph, but it was a fountain of life; this love for man was the life of Judaism at all times. If Jesus tells them who were persecuted for righteousness' sake, that they were to taste of one of the beatitudes, if he advises his followers not to be among the persecutors but among them that were persecuted, if he tells them they should bear insult and injury and not give insult and not cause injury in return, he is merely quoting verbatim a well-known maxim of the Rabbis.

The Rabbis said: "Be among them that are persecuted and do not persecute." They said: "Be among them that hear insult and do not resent it; be among them that suffer injury and do not requite it." So the Jewish morality did not have to wait for this great teacher. He brought to the non-Jewish world new thought. He kindled there a great, glorious lamp, but the lamp had shone in Israel long before he was born and he, in fact, learned to love the light in Israel's own tent and therefore carried it out into the world.

His torch was lit by the lamp of Jewish thinking, Jewish feeling and Jewish religious consecration. Nor is it clear, and non-Jewish scholars have made no attempt to cover this point, that Jesus ever entertained the thought that he partook of a nature that was not human. The idea that he was divine never occurred to him in any sense other than it does occur to every Jew. We Jews have been taught to look upon ourselves as children of God and if a Jew should stand up today and say, "I am a son of God," his declaration would not arouse dissent or criticism, even on the part of the most orthodox. They say when Jesus

claimed to be the son of God, the high-priests and all his associates rent their garments in sign of dissent and reproof of this blasphemy, but it was not blasphemy. It is not blasphemy for any one of us, Jew or non-Jew, to say: "I am a son of God." In that sense and only in that sense did Jesus claim to be the son of God. In no supernatural and in no superhuman sense did he ever insist upon being regarded as made of other clay than are all of us who have to live and toil and suffer and hope and pray and wait on God's spinning foot-stool-planet earth.

Now if he had not the consciousness of an essential difference between himself and all other men, did he, perhaps, know or feel that he was the Messiah? Countless books have been written on this problem, books that have called the attention of great scholars to this great controversy. Had Jesus a self-consciousness of his Messianic appointment? Most of the modern critics have come to the conclusion that from the data at hand in the Gospels, we cannot definitely claim Jesus had this consciousness of being the Messiah, and even if he had had it, the Jews could not have objected to his pretense. The only ones that could have had cause for looking with suspicion upon a man who would advance this claim were the Romans. Let us dwell now a minute and consider what the Jews meant by this dignity of a Messiah. What did the Jew think the work of the Messiah was?

Now, of course, the ordinary non-Jew, brought up under Christian teachings, thinks "Messiah" stands for Redeemer. A Redeemer from what? From original sin? The Jewish doctrine was never that "Man was born in sin." The Jews never heard of sin having come to them through the disobedience of Adam. Therefore they had no consciousness of an original sin, a sin that vitiated their prime nature, that made them totally depraved.

They certainly did not hope for some one to come and

release them by his death and by his blood, or otherwise, from the shackles of this transmitted curse—original sin. Throughout all Jewish literature one will have considerable trouble to find even faint traces of the doctrine of original sin. Once in a while you may come across a Midrashic parable, a parable told by the Rabbis when they were teaching, which may bear out the theory that even Jews believed in the dogma of original sin. But we know that the Midrashic explanations and the Midrashic conclusions were never accepted by the Synagogue, as a whole, as doctrines. They were allowed to be employed in sermons and sermons even then were looked upon rather as entertainment than as expositions of rigid and rigorous orthodox teachings.

So while we find once in a while a Midrashic support for the assumption that even Jews believed that Adam's fall brought to them a long chain of evils, yet this thought never was crystallized into a dogma. No Jew was ever asked to receive that dogma as the very foundation of his religious creed and therefore no Jew ever expected that some one else should save him from the consequences of the sin which Adam committed, which was transmitted from generation to generation of men and therefore vitiated human mind and depraved human character and the human soul.

This doctrine of the substitution of one for another is not Jewish in a theological sense whatsoever and you find no support for that doctrine in Jewish literature. Paul was the author of that doctrine. He changed the content of Jewish teachings concerning the Messiah. The Messiah for the Jews was originally a prince—a prince who would unite the divided kingdom. The first indication of the belief in a Messiah is found after the division of the kingdom. Before that time there is not the slightest intimation of a need of a Messiah or of the coming of the Messiah,

but after the kingdom had been divided a great many men began to speculate on the evils that had resulted from this unhappy division. Therefore in their dreams they foresaw the time when, under one king, again the divided sections would unite and form a strong and vigorous nation.

So the original idea of the Messiahship was restoration of political power, restoration of national unity. Later, of course, as you know, the political power passed away almost entirely, the two kingdoms were destroyed—first Israel and then Judah—and the people were led away from their native soil into captivity in Babylon and in Assyria.

Now in Babylon and in Assyria the people were brought to consider seriously their plight and to search for the causes that brought upon them this catastrophe. In their moment of hopefulness, believing that ultimately their present plight would only be a prelude to future glory, to a future restoration, they had the dream of the coming of one great prince, a prince of peace, who would again reunite the dispersed and take them back to Jerusalem and there rebuild the state as it was and re-erect the temple that had been burned.

This, then, was the second phase of the Jewish Messianic thought, a restoration of national independence, a leader of the people to take them back from captivity and exile to their native land, a ruler there in justice and in righteousness over them, a re-establisher of the temple service in all of its impressiveness with its sacrificial element. That is the second phase of the Jewish Messianic idea.

Contemporaneous with the coming of this Messiah and the consequent liberation of Israel from captivity and the foreign yoke, would be the victory of right throughout the world, the establishment of justice everywhere. The release of Israel from captivity would also be the release of

all men from bondage. It would be the annòuncement of freedom to all men. This is the phase of the Jewish Messianic dream that we should by no means forget.

The liberation of Israel was not to be merely national, but with Israel's national rise every human being would rise up into a new world, a world of justice, a world of peace, a world of righteousness and a world of humanity. That is the third aspect of our Messianic doctrine, that applies not merely to Israel but to all mankind.

Now this was the doctrine of the Messiah. Could Jesus have claimed to be this Messiah? Indeed he could not have been, for he did not bring back the captives from captivity; he did not reunite the dispersed of Israel. The temple he had prophesied would fall in ruins; the Messiah on the other hand would be the very rebuilder of the temple.

So the Jews at that time must have felt that the Messianic aspect of Jesus' life, if he had such an aspect, was altogether radically divergent from the aspect predicated of the Messianic life in the Jewish hope and in the Jewish dreams. When Jesus had passed away, his disciples, scattered throughout all the different parts of Asia and elsewhere, entertained the hope that Jesus would come again speedily. They had the hope of the second advent, and whence did that hope come to them? Just because he had not fulfilled what was expected of the Messiah, just because his work was incomplete, his disciples clung with tenacity to the consolatory thought and expectation that his death was only transitory; he would reappear on earth and with his reappearance all the promises that were gathered together under the Messianic expectation would be realized, Israel reunited, and the whole world freed from whatever was oppressive. The whole world would be rebaptized into the spirit of kindliness, into the spirit of mercy, into the spirit of humanity.

That faith his disciples had in the second coming of Christ and they waited patiently and they waited without despair for their expectation and faith to be realized. In all this there is not one element of what has come to be associated with Messiahship in Christian theology. The father of the Christian theology, in fact, the founder of Christianity as a distinct religion, is none other than Saul of Tarsus, a Jew by birth, a native of the Island of Tarsus. He was a tent maker by profession, or a carpet weaver, as the technical term is sometimes translated. He was a man of genius, one of the greatest who ever came to earth; a man who has shaped the destiny of human minds, a man whose influence has been active throughout all the centuries that have elapsed since his death, a man still one of the ruling factors in the thinking of our day. Saul, the Jew of Tarsus, was the first who gave to the Jewish Messianic idea the new turn, who made of the Messiah a Redeemer from sin, and in doing this gave a foundation for a new religion, a religion of salvation.

Friends, remember that Judaism is not a religion of salvation. We should bear that in mind always and most impressively. The Jew does not ask to be saved—saved from what? For Saul tells us that we must be saved from the curse that has come upon us through the sins of the fall of Adam. When Adam fell, all fell with him and therefore only through a second Adam, in whom sin is eliminated, who has triumphed over sin and who has triumphed over sin's consequences—death—only through a second Adam can the human race be established into the completeness which was its before the fall.

This is the theory of salvation that Paul advanced; and the early Church, through Paul's teachings, did accept this doctrine, which is the fundamental doctrine of Christianity. Christianity, then, with its idea of original sin, proceeds with the idea of the substituted sacrifice of Jesus,

that all who accept that sacrifice in faith will re-attain the pristine purity lost to the race through the disobedience to God's command, manifested so selfishly by Adam, the progenitor of the race.

This idea that one man can die for another was modern —but that the sin of one man can be transmitted to his descendants, is almost incomprehensible; we cannot grasp it; it is entirely outside of the sweep of our ordinary thought. It lies beyond the reach of our ordinary reflections.

Now you have often heard, of late years more especially, that Judaism is Semitism, that the Jew is a Semite, while Christianity is not Semitic. In fact, some of our dearest friends have made all sorts of efforts to establish that Jesus was not a Semite. In the book, which is the glorification of Germanic civilization and culture, by the Englishman, Houston Stewart Chamberlain, called: "The Foundations of the Nineteenth Century"—a book, which, more than anything else, had to do with the confusion of mind that led ultimately to the catastrophe through which the whole world had to pass, a book which, let us not forget, was highly praised by Theodore Roosevelt, who accepted it as the clearest declaration of the modern spirit of manliness and vision, and by Roosevelt's spiritual associate, Lyman Abbott, of the "Outlook"—the author announces, among other things, that Jesus was not a Semite, he was an Aryan, he was not of our poor Semitic blood, he was free of all the taint they have imputed and read into Semitic character. Be that as it may, we know nothing of the birth and rise of Jesus. The genealogies we have in the New Testament are all unhistorical; the genealogies are conflicting and contradictory. We know nothing of the life and origin of this great teacher of Nazareth.

As I told you last Sunday, Jesus is a figure of fancy, a work of a great artist, the artist who created the figure there of the purely human, though in Hebrew guise, and we

need not try and weigh words in the vain endeavor to give this figure of fancy, of poetic inspiration, an historical setting. This, however, is certain, that the thought of Paul is strictly Semitic. Lest I be misunderstood let me once more underscore that we modern Jews are not Semites, we are as little Semitic as our neighbor. Those who hate Jews have invented this high-sounding term to disguise the real motive which inspires and directs their principles. We are not Semites, but this thought of Paul is strictly racial and essentially Semitic.

In the original Semitic civilization the family is held responsible for the deeds or the misdeeds of a member of that family and if one of the family is killed, the whole family must stand out and try and work revenge upon the family to which the murderer belongs. The institution of blood revenge is Semitic and that is, if you analyze it truthfully and carefully, at the bottom of this Christian Doctrine of transmitted sin.

Adam was our progenitor, therefore we who are his stock are responsible with him for what he did, and what he did not do. Ordinarily if one eats an apple he must suffer the consequences of that imprudence of his. I don't know that any boy who has not eaten green apples will suffer from the consumption by another boy of unripe apples, but the theologians assure me that my ancestor, Adam, of whose existence I have serious doubt, partook of a forbidden fruit, therefore I am responsible with him for what he did and the consequences of his deed are resting upon me—they are in my blood. He sinned and in his sin I sinned. He fell and I fell with him. That is Semitic thought; it is purely Semitic construction. The family is responsible for the deeds of any member of the family and the sons especially are held accountable for the deeds of the father, but even early Mosaism, the earliest form of Jewish religiosity, emancipated itself from this notion.

We have in our Bible twice repeated the doctrine that children shall not die for the sins of the fathers and fathers shall not die for the sins of the sons, but the person that sins shall die if death is the punishment for the misdeed. In this verse Judaism cut the umbilical cord between it and Semitism, and St. Paul's doctrine which claims that children shall die for the sin of the progenitor is Semitic. Mosaism has long ago risen to higher altitudes of outlook and uplook than we find in this dogmatic Christianity.

Another thought which came to Paul was the power to offset sin. Where can we find salvation from sin? We are told that he was a Pharisee of Pharisees and he avows himself to be such. Now in his days the sacrificial service came to an end. The Temple was ruined and destroyed and the sacrifices could not be offered. He construed the sacrificial scheme of ancient Israel into a support for his theory that sacrifice and blood are required to offset sin and misdeed, that only through blood can the sins be healed, that only through blood can God be propitiated, can God be induced to allow His grace to prevail and not the stern sense of justice demanding the full payment of the offense. But the Temple service had fallen and the sacerdotal institutions were no more. How then can Israel expect to be cleansed of the sin that according to Paul is upon it by virtue of the descent of Adam? In this dilemma Paul construed another Semitic thought—why there was a universal sacrifice. There was once a sacrifice, an offering of blood, which will take the place hereafter for any kind of sacrifice that may have been before, of pouring out of blood that may normally have been customary or had been ordained in the law. Who is the one that gave his blood, that gave his life as a substitute for all others, as an offset for the sin that had come upon others, and here he found the rôle which Jesus was to play.

In his scheme Jesus was the Messiah and herein Paul gave the word Messiah a new construction. The Messiah is the deliverer. There was recognized in Jewish thought and in Jewish civilization a "Goel." Ordinarily we translate "Goel" as a redeemer and as a deliverer, and even in our modern Jewish prayers we have passages mistranslated in this fashion: "A Redeemer will come to Israel"—a "Goel." But what was the "Goel" in ancient Semitic thought? It was the champion—the champion who defended his family in feuds, the champion who assumed the responsibility for what was done, the obligations that came to the family; he was the deliverer or the "Goel."

So you see the man who married Ruth, the Moabite woman, was the "Goel" in that sense—the woman had been left without child, a widow. The next of kin, according to law, had to marry her and Boas was the next of kin. He had therefore to redeem the pledge, the obligation that rested upon him because he was of the kinship of the first husband—the wife had to be married. That was the "Goel's" part. There is no miraculous substitution, there is a physical substitution.

Paul construed his theory even further: How can you adopt for yourself the blood of the Redeemer? Through faith, by making yourselves participators in his sacrifice through faith? Through mental and moral substitution you can become participant in the sacrifice and be the beneficiary of what that has brought of blessing to the world.

The other fundamental note in Christian dogmatics is that God was sad. When Adam sinned he offended God. That demanded full restitution. That cannot be done, however, for God cannot be requited by human deeds, therefore God had out of his fullness of love to provide the sacrifice Himself. The old code had sacrificial institutions but the old code ordained that animals should be

offered, and the animal was considered by Paul as the representative of the offending man. Now God Himself provides the sacrifice, He sends His own son, His own child to earth that it shall die there for the sins of others and thus bring salvation. The death of that son propitiates God, re-establishes his good favor so outraged on earth.

Now the Jewish doctrine of atonement or the reordering of the relations of God is the very opposite of this. God does not require sacrifice, He does not demand blood, but He demands that the sinner return of his own free will, that he recognize the wrong he did and the wrong motives that he cherished within him, that he change his complete attitude, that he change his heart radically, then will he be re-established with God.

No intervention of another is necessary and no sacrifice is necessary. The early Rabbis, shortly after the period of the destruction of the Temple already announced that though sacrifices had passed away, justice and love shall take their place. Peace and justice will work the same effect as was imputed to the bloody sacrifices. Blood was not necessary in the scheme of reconciliation between God and man. Paul gave it as a new religion and with the religion of Paul we have no compromise, with the religion of Paul we shall make no pact. Judaism in all of its manifestations is anti-Paulinian. We have not accepted the doctrine of vicarious atonement and therefore we have not recognized the function of the death of Jesus as washing, through his blood, the impurities resting on us.

We admire the genius of Paul. One thing he did and he did what the Jews ought to have done in his time, which they were too timid to attempt, which they were too narrow perhaps to think of, and that was to open wide—and wider—the doors to the Temple of Israel. He refused to recognize the distinction between Jew and non-Jew. For him all were welcome in the Kingdom. The Kingdom, as construed

by the Jewish Synagogue, also extends welcome to all, but Paul carried that out in practice.

For you, a Jewish gathering, I need not repeat what obstacles there were in the way to the reception of non-Jews into the community of Israel at that time. You know at the very gate of Israel's Temple stood demands that made for separation and segregation that cannot further the cause of a broader union, of a broader fraternity, of a deeper sense of the communality of all human beings. Paul was bold enough to claim that Jesus being God Himself had set aside the law and with the setting aside of the law had also given liberty to all men to come into the Synagogue without complying with the law.

Paul made a great mistake, which the Talmudists had made before him, to translate Torah by the Greek word meaning "law." He said: "Jesus is the Master of the law and He has set aside the law. Therefore we are free from the law now. All the restrictions and all the barriers have been removed." In this way Paul gave to Judaism the opportunity to assert its universal mission. He made of all humanity one fraternity and this we shall not forget, but we of the Reformed Synagogue have done the same thing. We have no bars and barriers at our door. We don't insist upon ceremonies that have the tendency to repel and disgust. We don't insist upon the lines of race being observed and being preserved. We stand, as the inscription on our door reads, for a community of religious aspiration.

Our house shall be called: "A House of Prayer, a House of Aspiration for all the nations of the world." Jewish rationalism and nationalism are not the factors of our Judaism but, nevertheless, while we recognize the great service rendered for the humanitarian movement by Paul of Tarsus, we are anti-Paulinian in this, we do not agree that human mind and human soul are depraved by birth, we do not recognize the necessity of some one else dying for us.

We cling to the better statement: "He that sins, if he commit an act which demands the punishment of death, shall die." We do not agree to the theory that mental taint and moral vitiation are transmitted like a curse from father to son.

Of course they plead with us and allege before us the physical fact of deterioration going from one generation to another. They point out to us the effect which poison has —poison absorbed into the system of the father and reappearing in the system of the innocent sons. These are physical phenomena and these physical phenomena have no analogy to the transmission of the mental forces and mental influences. And even if they had, consider again our own position as laid down in the Biblical law, in Biblical declaration, how long will the influence of evil last?—to the third and fourth generation. In Paulinian Christianity it is claimed that the curse of Adam will operate to the one hundredth generation, that we are depraved because he lapsed from grace.

The Jew recognized, according to the Bible, the succession of deterioration for four generations—no further, and then qualified even that by the addition for "them that hate me." To those that love God, God's love endures for thousands of generations. The vitiating influence of sin comes to an end in the fourth generation, and long before, if the descendants turn again to right and display the love that they ought to have had all the time for the truth and for that which is just and that which is righteous.

So you see we are not Paulinians, though in one respect our orthodox brothers have claimed we have imitated Paul. When the first one began to widen the gate to Judaism by the abolition of ceremony and of restriction, the whole orthodox Jewish world yelled and shouted: "Are these followers of Paul?"

No, Jewish reform is not a follower of Paul. If

Paulinism had ever an opponent, if it ever had objectors, the opponent was in the Jewish Reform. The rejection is formed in the liberal Jewish community. We are striving for the alliance with everything and the cultivation of everything that is truly human. We believe in humanity because we do not share the idea that men are congenitally depraved. We have too high a respect for our humanity to subscribe to this. We do not agree that sin is necessary, that sin is radical and is essential.

We have the other faith that sin is not necessary, that sin is not essential in human character or human nature. We believe that every man has the power within himself to emancipate himself from whatever degrading influence that may be upon him, to free himself from whatever power his environment may try to exercise over him.

We stand for freedom; between our God and us there is no need for a mediator. God has never abandoned us; He has not required the blood of His own son for the blood of any one else to become again what He, by His nature, is believed to be, our friend and our protection, our Father, and one with us, who will guide us aright, away from darkness into the light, away from hatred into love. We have no compromise with Paulinian Christianity.

As long as Christianity stands with Paul we are anti-Christian, but if they come to Jesus as the Unitarians have come, and if they will agree, which they are very loath to do, that Jesus' religion is none other than the religion deemed sacred by the great souls of Israel, if they will agree that a great wrong has been done to Jew and Judaism throughout the ages, then we will say to our Unitarian brothers, "You, the followers of Jesus, you the worshipers of the God of Jesus, you are of our flesh, mind of our mind, you and we have come together and should forget what has divided us so long—we have the same religion." Our re-

ligion is the religion of Jesus. The religion of Paul is not the religion of Jesus or of the Unitarians.

Now for the broader life and the deeper community let us ignore the ancient barriers, open the doors wide, and acclaim every one of human countenance as our brother, every one in whom the religion of Jesus can strike root and through whom the religion of Jesus can be brought to full fruitage for the benefit and blessing of all mankind. Amen.

MY KINGDOM IS NOT OF THIS WORLD

Text: John xviii. 36.

One of the last moments in the life of Jesus claims indeed no historical authenticity. We have good reason for not giving it credence. This interview between Jesus and the Roman procurator never took place. Even orthodox commentators on the Gospels no longer hesitate to admit that of all the Gospels, that of John contains the least historical material.

The Gospel of John is an exposition of a philosophical theory. It gives an idealized life of the teacher, idealized in the light of a Jewish philosophical system. In order to understand this Gospel we have to cultivate acquaintance with the Jewish thinker of Alexandria—Philo. He developed, on a Platonic basis, the notion that between God and man there is necessary a medium and that medium is the wisdom of God, the eternal reason of God. Now the Gospel of John, accepting this theory, goes one step beyond and claims that the divine reason, which was in the beginning, which preceded actual Creation, through which, in fact, Creation let in existence, took on flesh and dwelt among men and that this incarnate reason, divine reason, is he of Nazareth.

Now on this basis the biography of the master is written by the author of the Gospel of St. John. In keeping with this theory the author has so to modify and modulate the narrative of the last moments on earth as to make it appear that right from the beginning he of Nazareth came to earth for the purpose of being crucified, that he from the begin-

ning was purposed for this task, that the sacrifice was waiting for him. Therefore, in the description of what led up to the crucifixion, the author omits no opportunity to bring it into the foreground in order to lend new emphasis to this theory of his. Here you have the key to the so-called conversation and interview between Pilate, the governor of the Roman province Judæa, and Jesus.

The only charge that could have been brought before a Roman tribunal and a Roman officer against Jesus could have been that he was a rebel, that he aspired to be hailed and to be acknowledged as the king of the Jews. Now whoever laid claim to this royal dignity had to raise the standard of rebellion against the Roman master of the country. Therefore when Jesus is asked: "Art thou the king?" if he had admitted it, he would have at once confessed his guilt against the Roman Empire. But in this story, as in many other incidents in the so-called biographies of Jesus, we are struck at once by the one curious phenomenon, that Jesus never is candid. That may shock some of you but it is not spoken by me in any sense of levity. He is not candid, he always evades, and so in this case instead of saying: "I am the king," if he felt that he was the king, if he claimed recognition as the predestined legitimate ruler of the Israelitish people, instead of saying, "I am the king," he turns to Pilate and says: "Thou sayest it, I haven't said it." His additional declaration also bears out this construction. He says: "My kingdom is not of this world." What may be intended by these words? They sound plain enough, do they not? "My kingdom is not of this world," and yet you cannot understand what the true significance of that statement is unless you remember what acceptation in the Jewish etymology and in the Jewish dictionary the word "world" has had.

In those days the Jews expected that the social order in which they lived, the order that the Roman Power had

established, would pass away and in its stead, in the stead of a social order, an organism that was cursed by injustice and was meant to do violence and to encourage oppression, would come a new social order in which justice would be enthroned and men would be free to live out their human destiny and to perform their human duty. So the Messianic idea at that time was that with the coming of the Messiah a new social order would be established. If Jesus had any idea in his mind, if he associated with his words any definite conception, of Jewish origin or of Jewish formulation when he said: "My kingdom is not of this world," he meant to say to Pilate: "I do not belong to this social order. I do not raise the standard of rebellion, I do not need to do this. This social order of which Rome is the author and of which Rome is the beneficiary, will pass away and a new order will come and that new order is my kingdom. If I belong to this epoch, if my mentality and morality were attuned to the principles upon which Roman statecraft and Roman social organization are founded, I could draw the sword just as I said my servants would then have fought, but I do not fight."

To quote a very classic phrase, he was "too proud to fight" for in his heart he was convinced, if he lived at that time and if he was the true Jew that we are led to assume he was, he was at that time convinced that there was no necessity for resorting to violence, that Rome would perish and with the destruction of the Roman Empire would ensue a new epoch of happiness and social readjustment under the inspiration of justice throughout the whole world. That was the world of which his kingdom would be.

Now that is the sense of this statement from the Jewish point of view. It is unfortunate that the students of the New Testament, the non-Jewish theologians, do not pay attention to contemporary Jewish literature. They deal lightly with that literature; they lay too little stress upon

the history of the Jew or of the development of Judaism, and so they associate with the phraseology of Jesus their own notion and when Jesus said: "My kingdom is not of this world," they imputed to him the intention that his religion had nothing to do with this actual world.

God's kingdom, they claimed, was here named to be beyond the world, somewhere up in the heavens, in the clouds, not here in this world. God's kingdom was only opened after we had passed away from this world. It was the kingdom after death, so they said, that Jesus predicated here as His own kingdom.

They know nothing of Jewish literature and they do not make an effort to become acquainted with Jewish literature. They talk of Judaism without any restraint and without any restriction. They have forgotten that if you want to understand the New Testament you must first be at home in Talmudic and Rabbinical phraseology, in Talmudic and Rabbinical theology.

Because of ignorance of Rabbinic Theology, a teacher of New Testament religion may say that Jesus condemned and despised the real world. If you want to be a follower of Jesus you must also disregard reality, you must cherish spirituality. By spirituality they understand this morbid attitude of mind and soul that holds the actual things in little value and craves and yearns for an unreal world somewhere beyond the clouds, for a universe spun of clouds, in fact.

Now I should not say aught against this conviction of Christian theologians who know nothing of Jewish history. It is their concern and not mine; I am constrained to draw the contrast between this position and the position that I would assume and have assumed in my religious teachings. I draw attention to that contrast because, alas, even in our American Synagogue today something of this artificial emotionalism has crept in; because even in our Jewish pulpits

today we hear the cry for spirituality—greater spirituality. It is a cry that is the echo of the misunderstanding of the phrase: "My kingdom is not of this world."

Now Judaism has always believed that God's kingdom was of this world. The Jew never tried to walk on air and he never tried to imitate Jesus' perambulation across the watery lake. The Jews were always realists. They looked at life as it was and they looked at the world as it is. The Jewish religion is not a religion in which this world, the actual world, is condemned and is disregarded. The Jewish religion, my religion, is indeed a help to bring us into touch with realities and to enable us, if these realities are not what they should be, to modify them and to rearrange them. This hankering for spirituality, this desire to make an excursion into the clouds, this shooting the heights to the things that are and always this wailing and lamenting for new things that are not; this hankering to get a good cry and to claim a good cry, a lacrimal effusion, as a wonderful religious experience and religious consecration, is really un-Jewish. The world has fallen into a mood of morbid disregard for actuality, a mood of holding the actual life as of little worth and of painting another life beyond the clouds in glory and in splendor, which life would represent the true life.

This tendency is connected with the New Testament spirit, the spirit of a period of dissolution, the spirit of a period of disorganization. Remember, friends, that in the Gospel story we have the reflection of the conditions as they were in Jerusalem, in Palestine, at the time when the Temple was destroyed, when the national existence ceased and everything went to smash. In that period, naturally, men inclined to the mood of contempt and disgust of things as they were. In dissolution and in times of disorganization, men do have to resist, with painful effort, the knowledge that things may be bad but that they can be set to right

again. In times of dissolution and anarchy, in times of disruption and in times of disorganization, men do yield to pessimistic inclination, and Christianity is a religion of pessimists. It is despair, not hope, for this world.

Christianity has no hope in this world. "My kingdom is not of this world" is the proud avowal of their king, and their prayer is: "Teach me how to die and take me away from this life." This life, as you know, is a vale of tears, this life is always burdened. In this life we only have the pleasure and privilege of sighing and weeping. The true life begins when we are free from the fetters of mortality.

Now that is the Christian attitude—a reflection of the pessimistic mood which was the mood of the age in which Christianity was cradled, the mood of an age of disruption. If you wish to paint in your mental vision the conditions as they were in Palestine at the time when Christianity was born, you have today, unfortunately, a mighty striking analogy before you in the conditions of modern Russia.

Can you blame the modern Russian if he inclines to pessimistic tendencies? Can you blame the Russian, you who understand him, when notwithstanding all the ills that he has to encounter and all the suffering that has come to him he still clings to his program of reorganization? The Russian Bolsheviki have, indeed, something of the faith that found its expression in the words attributed to Jesus. They know that their kingdom is not of this world, their kingdom is not of a capitalistic world and though we may point out to them that, for the present, indeed, their scheme is unworkable, what of it! it will become workable.

Tomorrow is a new age and of that new age, of that new world, is their kingdom and so it was in the days of ancient Christianity. Of course, they had hoped, these followers of Jesus, that he was their savior. They had hoped that with the coming of Jesus things would change in this world; violence would cease and injustice would be defeated, but

instead of all this, instead of all their exaggerated high hopes and high dreams, they found that the actual world had deteriorated, that justice was a greater stranger in the halls of the mighty, in the homes of the rich, than it ever had been before. How could they therefore account for this discrepancy between their faith, their hope and the actuality? Why Jesus had said it: "The kingdom of Jesus is not of this world. This world is foredoomed and foredestined to be the home of violence, to be the scene of carnage, to be the frame for all sorts of outrages perpetrated by man upon brother man, but that the kingdom will come. A new world will come and then the expectations will be realized."

Now the early Christians actually believed that there would be a second coming of the Master and with that second coming all the expectations fondly cherished as connected with his advent would come true. So out of this mood fell this phrase: "My kingdom is not of this world." The Christian world adopted it in a new sense. They declared that this world was abandoned of good, that in this world man has neither life nor can he attain it. The Church alone had the life. Therefore to the authority of the Church everybody had to bow and yield.

The Church erected its own claim to be the final arbiter and the final architect of this world, to control all that was actual, for it was said God had abandoned this world and, therefore, we, the Church, as the instrument of God, have to go into the world. The natural sense of men is insufficient to give guidance and to give light. We need therefore an enlightened sense and enlightenment can only come from the Church.

In this misunderstood phrase of Jesus you have the beginning of the claim to Church domination, the claim that religion, ecclesiasticized, shall be the dominant power. Now Judaism never would agree to this construction of this

phrase. The Jewish Messianic idea, indeed, held that a world of injustice was foreordained to destruction and that ultimately in the course of time a new condition would be made possible on earth; a new arrangement of social interrelations would come into existence and to power, in which men could be men and in which men could be induced to live as brothers and helpers one to another, not as competitors, not as rivals, and not as enemies.

Judaism never located the true world beyond this life. It never held that this life was really only preliminary and had really no value. In this sense another worldiness has crept into the mentality and into the thought spheres of men. They regard this life as of no consequence and all the striving of their soul is to get out of this life.

Now why they weep when their wish is realized is beyond my understanding; unfortunately some of us Jews have also fallen under the spell of this morbidity and we are talking of this life as a trial, a life that is merely a preliminary and a very illusory value, and we, too, occasionally hear prayers not from our old prayer books but prayers fabricated to order, prayers of spontaneous growth and birth. They are as miraculous as the birth of the Savior, prayers that come into the pulpit all of a sudden by inspiration. I have heard them in my visits to Eastern Synagogues. The high priest or cardinal broke out into prayer; there was a volcanic eruption and all I could understand was that we should be relieved of all this life—and those about me, how they wept! When they heard those prayers they had a good time. When they went away they said: "Wasn't that delightful?" They had a wonderful religious experience. That is Christian and not Jewish. The Jew loves life. He appeals for more of life. The Jew asks that more abundantly life be given unto him. Life is not an evil, whatever it may produce. Sorrow is not an evil and suffering is not evil and certainly this world is not a valley of weeping and

of wailing. This life is not the passage through a valley of tears and a valley of troubles. Our life, according to Jewish doctrine, the true Jewish doctrine, is worth living and God's kingdom is of this world, and if it is not, it may be made to be of this world, and it must be made to be of this world.

Let me more explicitly give explanation to my statements. This world must be made to be the world of God. In other words, religion, my religion, the Jewish religion, is not something to give satisfaction to us. Quite to the contrary, the religious spirit is intended to make us discontented with ourselves, discontented with conditions that are not right. The religious impulse is to rebel. The religious impulse is to change things. Religion, it is always claimed, is conservative. If you are religiously-minded and consecrated you are indeed bound to be conservative. That is absolutely untrue. Of course if this world is not God's kingdom, what is the use of trying to change things here? After all the world is abandoned of God and you cannot succeed in changing things. Take things as they are and let things be as they are for this world was cursed.

God left this world because man sinned. Therefore man must bear the consequence of his disobedience. To ease him of the load of original sin would be an interference with God's decree, it would be rebellion in itself against God's wisdom. Therefore you must never change things or alter conditions, you must never strive to make human life nobler, you must never attempt to make human conditions such as they should be. The greater the misery, the greater the glory that is going to come to you in the hereafter. As long as you are in this world, the world of sin, you must take things as they are.

In that sense the Christian doctrine makes for conservatism, it makes for the palsying of the hand that would change things for the better, for in this world things must

not be made better. We are sinners and there is only one way of getting out of this slavery to sin and that is through the portal of death. If we had the right faith here we would get into that kingdom and perhaps we would get in the front seat in that royal theatre of God.

This is the Christian doctrine, the logical development of the Christian doctrine. It is not Jewish for the Jewish religion is not something to satisfy man, it is to stir him to discontent—discontent with himself. A true Jew is never contented with himself. He always asks himself: "How is my life squaring with what it should be?" It should be as one created in the image of God, one in whom divinity has lodged. "How is my life in relation to the eternal things, to the universal value?" and when that question is placed before us none of us can say: "My life is what it should have been, my life is what it might have been." Religion is just the message for us about the life as it should have been and the life that it might have been.

But there is one thing more that must be emphasized. Our Jewish religion does not come to us with the additional message. This life is not what it should be—it cannot be what it should be because it is the life of sin. There is only one that can release you from this conflict between what should be and what is. That one is the Savior. Through the vicarious death of the son of God, you can regain the faculty to make your life what it should be and what it might be. This is not the Jewish doctrine. The Jew can be relieved, the Jew can be lifted up, but in the doctrine you yourself must lift yourself up and the very step to your lifting up is to recognize your own imperfection. As long as you think you are perfect, of course, then you are perfectly satisfied with yourself. I know many people who are of that mood. They claim to be self-made men and they worship their Maker according to their own theory. If you do that of course you cannot come to the conclusion that

there is something in which you might be lacking, that there might be a little improvement made in the work you have accomplished. That is idolatry of the worst kind.

The Jew says you can be what God is and if you realize you are not, here is religious impulse to strive to make things better and more perfect. Therefore the Jewish religion has always the outcry for justice. It has always been dissatisfied with conditions in which justice is denied to the Jew and to the non-Jew. Wherever conditions are such that human beings cannot live a human life, wherever human beings, on account of social organization and economic maladjustments, have to sell themselves just as material things are sold, just as iron and gold are sold, whenever men have to forego their personalities under the lash of hunger, under the gnawing sense of famine, it is wrong and the Jewish religion comes to unseal the lips of God's spokesmen that have to cry out with trumpet voices against conditions such as these.

So there is some truth in the statement that the prophetic religion has always made for social discontent. Yes, it has made for social discontent, for the Jewish spirit has never been the spirit of inactivity, the Jew has never said: "Let things go as they may, ultimately there will be God's kingdom." God's kingdom can only come about through our co-operation. Every one of us has to build that new world of ours. Every one is called upon to prepare for the coming of a new heaven and the spreading of a new earth.

We should forego the notion that religion is the message of the other world and for the other world. Religion is the message for this world. We know very little about the world to come. I do not pretend to know much about that world either. I do not wish to be a sort of a "Cook's Guide" to the world to come. That is the function that so many would attribute to the clergyman and preacher. They believe that we are sort of guides to the heavenly Jerusalem,

that we know every street-corner up there, and therefore we can take the poor souls that have been delivered from this miserable life of ours by the hand and show them where to go to get a good hotel in that new Jerusalem. They think the main function of the Rabbi is to introduce the soul properly to the authorities of that next world. If the Rabbi is there then the departed soul will get a good reception in the heaven to come. When somebody in the family has died they want him there for this purpose and they want an extraordinary prayer service. That is not Jewish.

This making of Judaism a sort of a by-play to the cemetery, this making of Judaism a sort of accessory to a well established undertaking establishment, this idea that the undertaker and the Rabbi are partners and pals, that the Rabbi must always come when the undertaker has something to do, is not Jewish. The Jew never craves for the world to come. He was satisfied to leave that until it came. He did not fill his mind with forebodings about the horrors of the place in which the wicked would be confined nor of anticipation to the pleasures that would be theirs who would escape this fate, that would be elevated into the true kingdom.

The Jew was satisfied to live this life and he asked of his religion that it be a help to him to lead the proper life and the Jewish religion was that help to him. It postulated for him a dignity which he had to make real by his life and by his conduct, not by his belief and not by his longing and yearning. It made him a worker in this world. The Jewish religion furthermore had a social idea, an ideal of justice, an ideal of such economic conditions that every human being had the opportunity to live out his or her humanity.

This ideal the Jewish religion always held up and held aloft before the eyes of its followers and this ideal modern Judaism especially has emphasized. The world to come should be made here. If present conditions are not as they

should be, a kingdom of God, these conditions are an accusation against us and they ought to be answered by us. We ought to remove them; we ought to strive for justice and so adjust our lives that out of our co-operation justice might flow forth like a river of water, and justice might be done in every place where men dwell and men come together.

That is the social ideal and that is the social spirit of my religion, the religion of Judaism. That religion does not say "My kingdom is not of this world," but it says "My kingdom is of this world." If it means "in this world," let us awaken to this response and arise to the duty that is upon us, that we might have this life and that we might gain guidance in our endeavor to make things truer to the ideal of justice, truer to the ideal of humanity. That is today our hope and that is today my prayer. Amen.

WHAT IS TRUTH?

Text: John xviii.

May I ask you, friends, to recall this morning the lesson and the chapter that served as a basis for our discussion last Sunday? The scene was taken from the Fourth Gospel, the Gospel according to Saint John; the scene in which the Galileean is confronting the Roman procurator, Pilate.

This scene contains, indeed, all the strong elements of art. Whoever conceived of this juxtaposition of Pontius Pilate and of Jesus must have been touched by the finger of poetry, for you remember, I dare say, the secret of all art and of all poetry is mastership over conflict, and contrast, and in this scene we have most strongly presented a contrast.

On the one hand, we behold the illumined face of the dreamer, of the man of vision; the man who really knows that his life is bound up with his dream; the man who has no doubt as to the ultimate realization of his dream and of his vision. This dreamer, his whole face lit up in the ecstasy of this certainty of his faith, is confronted by the cool and calm cynic, the Roman realist; the man who, of Roman cast of mind, like every Roman, doubts whatever he cannot touch and scorns whatever he cannot measure and weigh. The realist and the materialist is confronting the dreamer—the man of vision and the man of ecstasy. A greater contrast than this can scarce be imagined. It is, in fact, the contrast that has run through the ages. It is the contrast that still presents itself to the student of modern mental movements, the conflict and the contrast between the man of vision and

the Roman cynic-realist; the man who dreams and his certainty that his dreams are not spun of unstable and insecure threads and fibers; the man who is certain that if today seems to deny the reality of which he has had vision in his dream, tomorrow will affirm all the more impressively that his dream was not the child of nothing, that his dream was not the progeny of emptiness.

On the other hand, we find the men that constantly ask for real proof, that always wish to weigh and measure and test and to be assured by material facts that what they would believe is really founded on the rock, on the granite of what they call "Truth." That is the conflict and the contrast which may be detected today in the mental and moral strivings of our own time—Pilate and the Galileean. Pilate, the realist, the Roman cynic; and, on the other hand, the Galileean, the man of vision and of ecstasy, the man of dreams and the man of poetic inspiration.

Jesus, this man of vision, in the chapter to which I again this morning call your attention, says: "All the children of truth shall be welcome in the kingdom—His Kingdom—which is not of this world." There Pontius Pilate, with cynic leer, with a smile of contempt, I dare say, on his curled lips, says: "What is Truth, the children of Truth? What is Truth?" And the Galileean refuses to answer. Maybe he is not able to make his interlocutor understand his own language, for that is the difficulty. Men of vision, minds of ecstatic foresight, are incompetent to converse with men of dust, men of the realities. For the vocabulary of the men of realities is different entirely from the dialect in which men of ecstatic vision clothe their thoughts and express their certainties, and so Jesus foregoes the hopeless task to enlighten the cynical Roman. He feels at once that his language is not the language of the man who stands before him, untouched by the light of his, the dreamer's, eyes.

This Roman cynic, this Roman man of actuality, who de-

mands proof for everything, who wants to be sure everything is well-trestled and well-supported, that man and he have no common meeting ground. They might be separated by oceans and mountains, as well as being near each other here this moment, for they speak each one a language that at least the one cannot understand. The language of the Roman, Jesus can understand, but the language of Jesus, the Roman is utterly incompetent to understand.

Now that question which Pilate has put to Jesus has quivered through the ages: "What is Truth?" And that question is propounded today again by us children of this time: "What is Truth?" We are inclined to accept the doctrine that there is really no truth and we are inclined to do this for good reasons, for we know, however limited the sweep of our experience, however restricted the range of our mental speculation, that what was held to be truth yesterday has come to be denounced and labeled "error," "untruth," today. Where, then, is Truth and what is the Truth?

There was a time, and we know it, when every one of us clung with all the tenacity of his mental power to the belief that the world was created in six days. The world leaped into Being at the summons of the Almighty, but when his voice "Let there be light" flashed across primeval chaos, the powers of darkness ran and night rolled up his somber veils and out of the drapery of his darkness came a triumphant God's light, because God had summoned it from original chaos, from the abyss in which all was hidden and jumbled together in undistinguished and undifferentiated lifelessness.

We believed that, we had been taught that in our earlier years and then we discovered, too, that our elders shared this belief: "Let there be light." The inscription on this our little door of the ark here, was for us not the formula invented by a poet, but was really the echo that had traveled

down the ages from the creation's birthday on—an echo of the voice that actually spoke.

We believed that Genesis contained Truth and if we began to doubt that it contained the Truth, we tried to reconcile its literary phraseology with what we demanded should be the Truth. We never doubted the world was not created. We knew it was created, and if there were difficulties to harmonize the version of Genesis with what we learned at that time, even in the geological lesson in the high school, we resorted to all sorts of trickery to save Genesis and to save also our geology.

We knew something of geological periods, didn't we? If I had thought of it I should have relearned again the long list of epochs according to geology, the rhythm of the world's rise into being, but I have foregone that and so you must allow me merely to refer to the periods of the earth.

Geology teaches us the earth's surface assumed its present outward appearance in a succession of geological periods. Now when we learned this and began to be a little bit uncertain about the geological accuracy of Genesis, we saved the situation by assuming—we were very proud of that trick—that when in Genesis a day was mentioned it really meant a geological period and thus we saved the Bible and did not do violence to our geological conscience, but today even that trick is rejected. Today we all hold, I hope we all do, that the world is not created in the fashion in which we are told it was by the author of Genesis, and today we are too serious to try and save Genesis by this kind of mountebank trickery of calling a day a geological period, for we have come to realize that this sort of explanation to save what they used to call religion and faith in the Bible is merely leading us into new difficulties.

We know that the very chapter which speaks of six days, also mentions the Sabbath day, and if the first six days are six geological periods, the Neolithic or Paleolithic, the

Neocine or Paleocine periods, the seventh day must also have been a geological period and I dare say our Jews are satisfied with just the seventh day. Some may be satisfied with a geological Sabbath, for it need not be observed, it observes itself. That is the difficulty which arises if you explain the word "day" in Genesis by a geological period. We reject that trickery.

We know that Genesis is poetry, but still you say, because at one time you were misled to misread that poetry: "What yesterday we accepted as Truth has become real error today. What then is Truth? Where is the certainty of Truth? Who assures us that what we are teaching today, what I am propounding today, is really Truth? Tomorrow it may be discovered to have been an error; tomorrow it may be rejected just as we reject the teachings and the tenets, the dogmas and the doctrines, of our ancestors today. What is Truth?"

Pilate put the trenchant question and the ages have taken it up, asking and querying, and they have, as yet, not received the response and answer that satisfies. It seems there is no Truth, for today we hold to be true what yesterday we believed to be error, and what yesterday was proclaimed as Truth divine today is held in contempt as being of human invention, as being tinged and tainted with the imperfections of all that is human, as being the child of error. Why time was, we know it, when people believed that the earth was a flat disc and that above that earth there was a solid arch, a vault, and into that vault there were little holes pierced, and through those holes peeped down the stars from heaven and that that vault was so arranged that it moved around above that flat disc and through that motion of the vault which moved around the flat disc in a certain way came the distinction and the succession of night and day. That is the Ptolemaic system of astronomy. That was the explanation that the great Greek astronomers

gave to the phenomena observed daily. We have rejected all this. We have accepted the Copernican astronomy. We know that the world is not a flat disc, that our planet is a sphere, and we account for the succession of day and night by an entirely new theory. Whosoever would propound the Ptolemaic theory would at once make himself a stranger in the sanctuary of the sciences. So what yesterday was held to be true, even by all astronomers, is today rejected as false.

"What is Truth?" It seems even in the domain of science this question has to be emphasized and has been emphasized constantly and no satisfactory answer has, as yet, been given. It is not merely in astronomy. You know that within our own lifetime, within the lifetime of most of you, except the ladies before me who are too young for me to say this, the theory of evolution came up and we accepted that theory as the ultimate explanation of the world's being and the world's becoming.

When I was a high school boy, we high school boys took great pleasure in writing compositions and delivering addresses on the hypothesis of evolution. We were very proud to say that we were descended from the ape and monkey, and some of the high school boys really verified that theory. When you heard them proclaim it, every doubt was banished from your mind—they furnished the illustrations. Because one of us had talked about the descent of man from the monkey, everybody, of course, began to talk about the descent of man from the monkey and I have, from those days, scarcely ever doubted the actual correctness of that theory. I have seen too many human beings that actually corroborate that theory, to entertain the doubt.

We are descended from the Simians—they were our ancestors, they were our predecessors. Of that we had no doubt when I was a high school boy. As I said, we accepted

this theory of evolution as the last accent of Truth within our own lifetime. We didn't doubt it, we didn't question it. We accepted it as blindly as ever did a Mohammedan his dogma or an orthodox Christian the teachings of his church, but today that theory is no longer held to be absolutely true.

You know that Darwin developed his theory largely upon the assumption that there was a natural selection, that certain qualifications and characteristics that certain generations acquired, could be transmitted and would be transmitted to their descendants. He spoke of natural selection as the method through which natural evolution proceeds.

Today the true natural philosophers, the philosophers in natural science, are not quite so certain that even Darwin's explanation is true. Today they do not speak of natural selection; they speak of mutation, and the mutation theory is today in vogue in the council chamber of the students of nature. So that even Darwinism is no longer credited with the possession of Truth and we again are confronted, with new emphasis, with this old question propounded by the Roman to the Galileean: "What is Truth?" When even the natural science students are no longer certain that the greatest of them, Darwin, has given them the Truth, what, then, is Truth?

To take up another page in the story of modern scientific investigation, we know there was a time when every student of nature, at least the philosophical student of nature, was certain that atoms were the last possible and potential element of matter. The atomic theory that everything that lives is composed of atoms, that atoms were the last possible subdivision of matter, was believed to be true. You know today, or perhaps you don't know, for you have to know many more things these days, and it remains for us who can sit in our studies and read contemporaneous or other literature to know these things and tell them to you,

that the true philosophers of nature have abandoned the atomic theory.

There was a convention of prominent students of nature in Central Europe recently where, in the discussions, every one of the great men, great searchers, great physicists, great chemists, avowed that the atomic theory has to be abandoned and in its stead they placed the theory of energy. They go beyond the atom, beyond matter, and they find energy, and of course then comes to them the great problem: "What is energy?" and when they come to that problem they have to abandon the materialistic foundation. So materialism and the atomic theory are rejected today.

For a more striking illustration let us consider another problem. We all believed in the Newtonian theory of gravitation. We thought that this theory explained all the peculiar movements of the stars and spheres. We thought that by the law of gravitation we could trace at any moment the location and the relation of any star or planet in the heavens and the relation of that planet or star to the other planets and stars. There was at first a little doubt creeping into this confidence of the natural students for somehow or other some of the stars in heaven didn't seem to care for this law of gravitation. Our telescopes revealed that there were places where we did not expect them to be if they obeyed that law of gravitation. So it seems in heaven, too, there are anarchists and Bolshevists, and these stars were anarchists. Probably they did not appear and they seemed to defy Newton and his law of gravitation. That troubled some of the orthodox astronomers: "Why were they where they were when they ought not to be there?"

There was a Jewish student of science, a Jewish mathematician, with that hard Jewish "sechel," who took up that question and he, having leisure, followed it to its last conclusion, for he was a research professor in a German university—a research professor, you know, is something quite

different from a professor in our own country. A professor in our country must dish out so much education each day; he must dish it out with a funnel, as it were, and when at the end of the year the students show they have digested just that quantity of knowledge they get their diploma. But in Germany they had other professors, professors who were not expected to teach but search. They investigated and went over the old theories and that student was the most welcomed there who was led to doubt, who didn't absorb knowledge but began to ask questions.

Here in America if a student begins to ask questions he is distrusted. The very first thing of the orthodox student is not to ask questions. If you do you are an anarchist or a disturber. In France, in the greater institutions, not in their secondary schools however, and in the country of our late enemy, we have institutions for research.

Now this Jewish mathematician and physicist was fortunate enough to have a position as research professor; *i.e.*, received his salary without wasting his time in teaching. He could sit down in his laboratory and through his researches became the discoverer of what we now call the theory of relativity. By that theory of relativity, the relativity of the motions, that if one body moves and the other body moves, the resultant is different. According to this theory Einstein accounted for the whimsical position of the stars. The people shrugged their shoulders and said: "That man is a Jew and it is a Jewish suggestion. He wants to draw attention to himself. That is all wrong; that theory cannot be verified."

It was verified and it was verified by a British expedition taking observations on an eclipse of the sun. But here we are again confronted with the problem: "What is Truth?" Einstein says this is Truth; his opponents and the Newtonians say the other is Truth. "What is Truth?" Even in the sciences we are not certain of what is the truth.

Today we accept as true what perhaps tomorrow, because a new Jewish "sechel" arises, or a new investigator proceeds, must be rejected as utterly or partially false. Now what is Truth?

Let us leave the domain of the natural sciences. I am not a master in them. I need not tell you that. Perhaps you have discovered the fact, even this morning. I may have made one or the other misstatement. If so, I beg your pardon. I ought not to have invaded a department in which I am a stranger, but I think I know as much as the ordinary sophomore or graduate of our colleges on this subject.

But let me turn to my own domain, let me go to my own precinct, and take up the question from the religious point of view. There was a time when the whole world was certain that there were many gods and they who believed in these many gods had as little doubt of their reality and power of their existence as ever we had of the reality and the power and the existence and the function of our one God. Yet polytheism is today discarded. Men who think are no longer polytheists.

What was true religion yesterday has come to be recognized as false religion today. Where then is the religious truth? Oh, I hear the answer: "Go to the Bible; there you will find guidance and there you will derive comfort and assurance." But if we open the Bible today or if we take up the Bible—I dare say none of you will do that, however—but if you just picked up a Bible you would read it entirely differently from what your grandmothers and grandfathers would read it. Our views of the Bible itself have changed and the views that were taught by the Church yesterday as absolute truth are rejected today.

There was a time, you may remember, when teachers in the pulpit told you the Bible was an inspired book. You didn't know exactly what that meant, nor did the teachers.

But anyhow you believed it. That gave the Bible a strange setting and you were all struck by that word "inspired." Today no thinking man uses that term "inspired" in connection with the Bible. The Bible is not inspired; it is a simple book—a book just like any other book that has come to take shape and sound, that was vocalized and articulated by human group, by men, women and children. The Bible is no longer looked upon as a revelation from beyond but has come to be recognized as a production from below.

In other words, we don't believe the Bible has made religion, but we know that religion has made the Bible, and if we open the Bible and read it as we should read it, as a book, as a literature, why we cannot long be in doubt that the religion which made the Bible is not our religion. I have gone over that ground before.

You open the Bible and find that the religion of the Bible demands at certain times you should go and hunt for a perfectly red heifer; that the red heifer being found you should burn her and store away the ashes and then sprinkle the ashes upon the person that happened to have touched a dead body. If that were done today, your Rabbi couldn't get out of the ashes, for that is his main business—to attend to funerals. They would have to sprinkle him with the red heifer ash. That is not our religion now. It belongs to the taboo religion, and much of the religion that made the Bible is the taboo religion.

We cannot go to the Bible, either, as to: "What is Truth? What is ultimate, absolute, definite Truth—final Truth?" We are confronted with the difficulty: "What is Truth?" Yesterday we believed the Bible contained Truth and today we know that that is a mistaken assurance, that that is a mistaken notion; we will not cherish and propagate it. We know that the Bible will not give us counsel, that the Bible will not announce to us what is ultimately true, that there is much in the Bible that we recog-

nize to have been "error." "Where, then, is the guidance, where is Truth?" we must ask once more with Pilate.

Let us go to Philosophy. Perhaps there we will be comforted; there we will find the staff on which we can lean. But Philosophy itself is a very uncertain thing. What is accepted as philosophically true has come to be rejected by the philosophers today.

Take, for instance, one aspect of modern philosophical discussion, touching the conception of God. Today we are told no sensible man will believe in monotheism. Modern philosophy has its serious doubt about the philosophical correctness of the teaching that there is one God. Of course, it does not understand the Jewish conception of the unity of God. My little class last Friday night was told by me that when the Jews associated unity with God they underscored the caution not to confound this unity with arithmetical unity. God's oneness is of its own kind, it is not to be compared and not to be valued as the oneness of any one other object. A chair may be one. There is one chair but that one chair, that "one" in that chair doesn't mean what the "one" means when it is associated with the idea of God. That is the position of our medieval philosophers.

But the modern philosophers, the pragmatists and others that plead for a plural universe, and therefore have also the conception of a plural god, have entirely mistaken the notion of the implications of the Jewish conception of unity of God. They say: "When you affirm one god, the all-powerful, the all-controlling, you leave no room for man in the universe," and that is true enough. If God controls everything, man is an outsider.

The Mohammedan has one god and he has the conception of a being that relieves him, man, of all responsibility, deprives him, man, of all possibility of acting. God does everything in the Mohammedan theology. When a fire breaks out among the Mohammedans, what do they do?

"God has willed it!" That ends it. If God had willed that the fire should be extinguished, He, Himself, would send the fire engines. There is nothing to do for man. He is crushed out under the very weight of his august conception of the unity of God. That is not the Jewish conception.

You have often heard me say the Jew believes that God and he are partners and, in fact, Paul states that, "We are co-workers with God," but Paul took the notion from the Jews. In our own Jewish literature we find: "Man is a partner of God in the work of creation," and creation is never ended according to the Jewish conception.

In that prayer, with which you are familiar: "He renews every day anew the work of creation," creation is unended. God is still creating and man is still creating with Him. "God, creator of all created," says a line of English poetry. God created and creates. He and I must be born anew from us every day and that is true.

We make our own god. Every man has his own god and according to Jewish teaching you have the right to formulate your own conception of the Deity. There is no authoritative description of the Deity you must accept because you are Jews. Every man has his own god and has the right to create his own god, only that god must be created anew every day just as the world is created anew.

So these pluralists have forgotten to study the Jewish conception of the Deity. Perhaps you will ask me to explain myself a little further. In pluralism you have the democratic conception of god. In monotheism, one god, one absolute ruler.

No wonder that one absolute ruler of our time considered himself a partner with that god and he put himself first. You know this man who brought so much misery to the world, though he was not the only culprit in this mess. There were others that conspired against him and brought

on that catastrophe as much as ever he had shared in bringing it on, but the monotheistic idea is the monarchial and the pluralistic is the democratic, and the democratic conception is modeled after our own American idea of government.

What have we in American Government? What is the characteristic element of our American democracy? It is co-operation and co-ordination of different powers. Each power is supreme in its own domain. Each power is independent in its own range of function, but they all co-operate and are directed at the head by one man, the President, the executive. Now that is the democratic notion and they transfer that to the universe and to the human life as well.

The psychology of pluralism is also of this order. You have a soul but the soul is not what you believed it to be when you were children. Modern psychology has rejected that idea, too. The soul is rather the central power, the President, the presiding power, and all the other functions of your own inner life are acting, to a certain extent, independently in their own domain, but they are all regulated and all combined and co-ordinated by a central energy, and that is what we call the soul.

Granted I have something which is called mind. According to modern theories, Mrs. Eddy says: "Everything is mind." Philosophers say: "Everything is matter." Modern psychology has serious doubts as to whether there is something as a mind independent of the material of the brain; at least it cannot act without it. Mind cannot act in vacancy.

Now the pluralists recognize that and they say there is a god in each and out of the many "eaches" comes the "All." The "All" is a component of the many individuals. That is the pluralistic conception of the Deity and we just can calmly accept it.

With the uncertainties in the God conception we can still

come back briefly now to my ultimate question: "Is there no certainty of Truth?" There is. We must spell it with a capital "T."

Religion is independent as a great force. We confound "Truth" with "Light," with the essential, the thing, but "Truth," with a capital "T," is the essential thing. What is that? It is the consciousness that you are, as men, destined to something better than the animals are. That is the point which is not to be rejected. That is the point which is stable. Whatever comports with the conception of what man should be, and helps man to be that which his own conscience and his own consciousness develop, as the thing that man should be; whatever, in other words, comports and harmonizes with the idea and the ideal of humanity, that is the Truth—capital "T." It may not be verified, perhaps, by laboratory processes, it may not be thrown on the screen, it may not be visualized except with the internal eye, but that is the Truth. That Truth comes to us as religion and is confirmed by our own religious experiences. Shall we men conceive that we are merely animals? Shall we, because science maybe taught us that at one time there was no human animal on the face of the globe, shall we, because all life before man obeyed the law of the jungle, subscribe to the doctrine that man, too, is a slave to that law? We know better. We know that everything that is human depends upon man's emancipation from this law, this tyranny of the law of the jungle. We feel that man is meant to be more than a fighting animal and an animal that starves; we feel that man is meant to be more than an animal who hungers and freezes, that he is a creator and that the individual man, the one man, is incompetent and unable to create except through and with other men, and so we have the conception of a new law for humanity, the law of love and the law of co-operation.

The love of justice, that is the Truth which religion

brings to us and which religion confirms. You say: "How do you prove that Truth?" By living it, that is the pragmatic test. Everything that works is true, according to pragmatic philosophy. That is a real hypothesis for conduct. You believe that you, as men, are to live a higher life than the animal has to live or may live? Then live that life. So it is with the discussion in Judaism today. We have been discussing all the time: "Have we Jews a mission?" and we brought texts from the Bible, texts from the Talmud, texts from God knows where, to prove that we have a mission. The proof can only be in this way: "If you want to prove you have a mission, live it, act it." "If you think you are the chosen people, show by your conduct that you are the chosen people." That ends all argument. When you point to Abraham, Isaac, and Jacob living now as a blessing to humanity, then you have proven your case. So it is Truth, capital "T," which exalts human life, and that answer we can give to the Pontius Pilate's question: "What is Truth?" Truth is that which helps man to live a human life and man should live a human life. You will not agree and we will not agree, because the original monkey from which we are descended was a crouching, creeping figure, the form of our life is determined.

We, who have believed of developed brains, we, who have come into possession of what the ages have evolved, must we live the life of the monkey? No, we have a higher task, we have a deeper possibility than any animal has, and therefore the human life is worth living in a human way and humanity means something much more. Humanity can even express law; humanity is the law of love, co-operation and justice, not the law of the jungle. That is the Truth and religion is merely the help to verify this Truth inwardly in us and to make it real as a social force in the world.

Years ago when we traveled in Norway I saw a rainbow. I shall never forget that sight. It seemed that from the

heavens somebody rolled down a carpet and the carpet touched the hem of earth and there it was in all the glorious colors. After a mighty storm, after the heavens had wept for many an hour, the sun came and painted the tears of the heaven in this glorious hue and all these little globules combined made this beautiful carpet, as if it were a bridge from earth to heaven. When I looked at that rainbow, then I began to understand what the old Scandinavian and Germanic people conceived when they spoke of a bridge that was spread from earth to heaven across which the gods had to travel, across which the gods would travel in the dusk of the gods at night time; when the gods would disappear and a new world would come. So it is religion that throws this carpet down from the heights to the earth and man is to travel on that bridge, a bridge of glory, from what is low to what is high. That he may do this, that he shall do this, that he has the power to do this, is the Truth. That is his faith, that is his confidence, and were a Pilate to ask me: "What is Truth?" I would tell him the Truth is, man is not a beast and man can, in his own conscience, in his own consciousness, of his own dignity, weave a carpet, as it were, of gold and light, reaching from the low things to the high things and by keeping his eye trained on the heights he will himself be lifted up into greater perfection and happiness and greater service for himself and for all other men.

That is my religion, and now you have my answer: "What is Truth?" Not the belief in God, but the belief in yourself, as men, and the life comporting with this belief. That is the fundamental announcement of my religion; that is the fundamental announcement of my Jewish religion. We build that bridge of gold and light from earth to the heights after the storms of life, when the tears have come from our eyes, and we paint the little globules with the refractions of gold and light and of love and in those refrac-

tions we shall find courage and consolation. Truth lies in loving, not in the sense that it misleads but in loving truly. If you do that you shall find the secret of Truth, life, strength, of peace and power unending. Amen.

CONSOLATION FOR DAYS OF STRESS AND SORROW AND SUFFERING, IN MY RELIGION

TEXT: Matthew xi 28-30; Isaiah lv 1-4.

As to many others, so does this passage read to us this morning from what is known as the New Testament, but it receives its true light only when it is re-translated into the technical language of the Synagogue at the time this phrase was articulated. Those who are at home in Rabbinic literature are familiar with the phrase "the yoke," "the burden," and the Rabbis used to say that he, who would take up the burden of God's kingdom, would be spared carrying any other burdens, and this was the keynote of Rabbinical religion. They trained and prepared men to take up the *Ol Malchut Shamayim,* "the burden," "the yoke" of God's kingdom. In the passage imputed to Jesus, we have the same technical term—"Take up my burden and I shall give you rest of soul." It is a mere variation of the old Rabbinical thought that he who takes up the burden of a deep principle, of a guiding thought, would be spared the necessity of carrying other burdens.

The kingdom of God was the ruling thought, the dominant note, in the message of Rabbinical Judaism and therefore he who would take up the burden of that thought, he who would dedicate his life, his whole energy, his very soul power, to this high ideal would discover that life had no burdens, that life had no problems that vexed, that life had no agonies that would weaken and waste the soul's power, and this is the thought that has come to the lips here in this

passage of the Galileean. Take up my burden, follow me, learn from me, order your life in accordance with the ideal that I have set forth, the ideal in which I live, which is the secret of my power, and you will find rest of soul—you will be comforted. There will be no burden other than this to carry and this burden is light and easy. "Come ye to me all that are burdened and heavy laden and I shall give you rest," is the introduction to this variation of the old Rabbinical conception that he who would take upon himself the burden of a high ideal, an ideal not of selfish construction for his own comfort but of universal bearing upon the life and upon the conditions of all humanity, the burden of the kingdom of God, would have no other burden to carry, would find himself strong, find himself contented. He would have rest of soul.

Whatever be the grammatical and etymological origin of this phrase of Jesus, this one thing is true that, though not properly interpreted by the Church, this announcement, an invitation, has been the ray of hope for uncounted millions; it has been the one test always advanced, the one criterion always urged for the potency and for the truth of religion.

Religion is tried and tested by its power to relieve burdens, to give rest to the soul, to comfort those that are plunged in mourning, to help those that carry heavy loads or are heavy laden in soul or body. This is the test that has come to be applied to religion and by the result of this testing, is affirmed and is affixed the value of religion. By this test its power and effectiveness are measured.

Even in our own circle among those that call themselves, and probably deserve the title, "liberals" this is, after all, the ultimate test of religious value, and by this test we are satisfied to accept doctrine or to profess teachings.

Does a doctrine relieve us of pain? Does a teaching help us to carry the burdens of life? Does the torch of religion help us to pierce the darkness of grief? Does religion stand

by our side and is it competent and able to steady our halting steps, to quiet our trembling hands? If it is, then welcome this religion. If it is not, then this religion has no claim upon our devotion; it has no right to ask that we shall adhere to it, that we shall accept its teachings and follow the guidance of its ideals and ideas.

Even we liberals constantly wish to have religion approve itself to our own understanding, by religious power to allay pain and to defeat sorrow, to dull the sting of disappointment and to dull the edge of life's cruelties. If religion can do this for us, then welcome be it to our altars, the altars of our homes and the altars of our hearts. If it cannot do this, then its message is merely sound, a hollow echo. By its power to bring consolation and comfort we would judge religion and only such religion we shall accept as has this power.

It is upon this basis, my friends, that the new cult is given such ready acceptance, even among Jews, for they point to the fact that somehow or other this new cult, this new gospel, allays pain and comforts those that are plunged in mourning, that it takes away the bitterness from the cup of grief that life so often lifts to our lips. And it does this, but it does this not because of its message; it does this, as I have tried to make you understand, because it is based upon certain psychological facts, psychological facts which religion and medicine too often have ignored to their own hurt and to the loss of the community.

Whatever seeming power this new cult has to meet the emergency of sorrow, of pain, and of suffering, of separation at the brink of the grave, whatever it has, any other announcement that is equally as strong in its psychological connections would have, and could produce the same effect.

Well, now with this example before our eyes, wsat is the power of consolation that my religion, the religion that I

have tried to detail to you for the last few weeks, may perhaps possess? What has my religion to announce to you in the days that will come, the days when the sun's light is hidden behind thick clouds, the days that demand that you should lay away with trembling, tender hands the mortal frame of him in whom the soul brought to your life joy and inspiration? What has my religion to announce to you in those days of trial, in those days of stress and distress?

Can I say to you: "Come unto me all ye that are heavy laden, all that are burdened, and I can give rest to your soul?" This is the ultimate test for religion in these days—a foolish test, however. I must not refuse to apply this test to my own system of thinking, to my own interpretation of the universe and of its meaning to me and the other dwellers upon our globe.

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Now right here I have the key to my answer. I said that religion is something that binds us to the universe; religion is something that makes us understand our position in the universe. Religion is that which links our brief life to the eternal life, which sets the melody of our days in harmony with the melodies intoned by the centuries and the ages. Religion is that which makes us feel that there is a purpose in the universe, a purpose in which our own life, our own conduct, has part and parcel, which to realize, in fact, in the smallest dimensions, is the duty and the obligation, the responsibility and the consecration of our own little lives. Without this certainty that our little life is part of the universal life, our little life would become exceeding petty, exasperating and irritating.

It is because we overlook the potent consideration that our life has only value if it is linked to the universal that our fleeting days are filled with sorrow and discontentment. It is because so many leave this fact out of their consideration and construction of life that, when the sadder days

come, when the hours come of silence and of solitude, of separation and of suffering, they do not find an answer to their questioning. They find no power to allay their sorrow, to help them carry their burden.

If they had this thought, they would at once understand that a religion that means to link your life to the universal life has the secret through which comes healing to the soul, has the touch which gives something to burning hearts, has the thought and vision which cannot help but bring to men courage and awaken in them the power and the sense of undisturbed and unwasted strength.

Now how is our life linked with the universe so that our days are a part of the progress and procession of infinitudes and of eternities, giving to us courage and conferring upon us the power to stand up under burdens that are heavy, under loads that are almost crushing? How does this thought sweeten the bitter things that are lifted to our lips in the cup of life? Why does it value simply and value directly if you are a part of the universe, if your life is but a breath in the heaving and breathing of eternity, and you cannot expect that your life shall be an exception, that for your life there shall be an order different than that which obtains in the universe, than that which rules all the eternities?

In other words and plainer words, we accept life under certain conditions and if we realize those conditions and if we keep them steadily before our eyes, many a sad hour will be lit up by a gleam of hope and many a sorrowful experience will lose its terror and will be lifted out of its gloom at once. This is the root of so much bitterness. This is the germ out of which so much despair comes. We ought to know, and every reasoning man and woman does know, that our life is given on condition that we shall resign it sooner or later. "Birth and death are twins," says a poem by a Jewish poet, which we read on the Day of Atonement

when we think of the dear departed ones during the memorial exercises. Birth and death are twin brothers. Where birth is, death will come, and therefore we may conclude and can easily explain it too that where death is, there is birth again. Those two twin brothers are inseparable: Birth and death, death and birth.

It is only the selfish man and the foolish man that expects that for him the universal order shall be changed, that he shall be excepted from the operations of this law, that he should be spared while all others are under the decree of death, that he alone should be an exception and exempt from the operations of the universal law, for it is a universal law.

Stars are quenched and planets become extinct and are disrupted. What is today growth becomes tomorrow decay and out of the decay again comes new growth. This is the unending chain of the succession of birth and life, which is ruling throughout all that is, throughout all the different departments of the world's existence. He, who is not foolish, will not expect that he was given life under other conditions than life is given to the stars and to the planets, to the plants and to the trees, to other beings that are on earth.

Whatever has accepted life must be prepared to relinquish it again at one time or another. Under that condition life is given and if we knew this and remembered it, many moments of doubt, pain, and sorrow would be spared to us. Not that the fact would be removed, not that the circumstance would be changed. We would have to face what we call death just the same but in facing that situation and in confronting that fact we should have at once the torch that leads us to the right conclusion. We should at once have the panacea of our ills.

My religion is a scheme of thought, a sequence of sentiments and of feeling, a succession of convictions, that make my life only a small chapter in the life of the universe.

Therefore I share the universal fate but out of this universal fate again I shall share in the universal fact of resurrection, in the universal fact of eternal life.

My religion links me to the eternities and what is in the eternities is my portion. "My portion has fallen, then, in lovely lines," to quote the biblical phrase. He who grasps this thought indeed will find ease for his soul.

We know, then, that he, who has lived his life on large lines, that he, who has striven, while living, to realize that within the compass of his possibilities what the universal demands and consists in, has not lived in vain. That is the purpose, dear friends, of remembering at the bier the deeds and the characteristics of the dear ones that have gone before us.

I know that this function is not always understood. I know I feel it, that even among us there be many who, in the presence of death, cherish old superstitious notions, that even among us there be those who have the old primitive conception of death as a messenger of wrath, as a tool of cruelty, as the instrument of punishment, that still regard death as a punishment for sin. In fact, so many of us associate sin and suffering in a way that Judaism never associated those two. There is that old biblical poem, the poem of Job, which is a constant emphasis of the protest that sin and suffering are not co-equal, that they are not coincident, that a man may suffer who has never sinned and that a sinner may never suffer, but that this fact that somebody is tried by suffering, that he is under the lash, that he has to wear a crown of thorns, as it were, is not a proof that he is a sinner, having broken God's law, or even man's law. That is the protest that runs through that most touching and grand piece of Jewish poetry, the Book of Job. Yet there are many of us, I am afraid, who still cling to their old superstitious notion that death is arbitrary, that death is sent to punish us, that whatever death brings to survival,

is merely a burden laid upon them because the one that went from them, committed an act against the Deity, arousing His displeasure.

That is the pagan notion that God is jealous of men, that men, by their conduct, can arouse the displeasure of the Deity, that death, therefore, is the wage of sin, as it is put in the New Testament. This notion even we Jews today harbor and cherish, and we act upon this notion and look upon those of my profession as somehow or other enabled to stand at bay and to hold at bay this angel of death. If we stand at the bier, why the further wrath of this spirit of death will be stopped at once.

A great many during life never cared for religion; of many the families never showed that they were under the spell of religion or were open even to put themselves under that spell; yet when death crosses the threshold of their home there is nothing too ridiculous, nothing too crude that might be done and, it will be insisted, be done. Of course the medicine man has to come, the clergyman has to be there, because somehow or other he is supposed to have a power to lock the door against death, and they think that it is some form of incantation through which the Rabbi has to go in his funeral oration and in his funeral prayers. Unless that be done they are not contented and they are ill at ease.

The most radical critics of religion in these hours will send for the professor of religion in order to do, I don't know what, something the old Indian Medicine Man was supposed to do, to disarm the weaponed messenger that brought about the death. This is not the function of the Rabbi at the funeral. Whether I be there or not, the fact of death stands, and whatever may come after, that will come. We have no power over death and never claimed to have power over physical death, but why then, the words that are spoken? They are meant to show that he who has

gone has lived indeed a full life, that he has attained unto the completeness of full days that are possible to have been reached under the circumstances under which he lived, and his character is supposed to be painted in true colors to convince those who have lost so much not of the greatness of their loss, but to convince them that in their loss there is something that abides, that this life was not lived in vain, that it had contained gold and that that gold now is on the surface ready for our possession, that we need only to reach out for it and it becomes ours, that following the examples of others, loving what they loved, continuing their work, we continue their life and we are blessed, blessed again by their love.

This is the purpose of the words that are to be spoken at the grave by the minister of religion and there is another function that I have always thought mine in those trying circumstances; namely, to voice the sentiments of the community, to testify in the name of the community, in your name, by remembering that the life which has run to its close was of value to us, that we loved him or her who left our side, that we see a place vacant by their going from us, that we claim the privilege of honoring their memory, or cherishing what they did for us and with us in our own circle. This is the function that I have always claimed was mine and this alone, not to praise and introduce the departed to the God of heaven above. There are people who think the Rabbi's function at the funeral is to act as an introducer. You know in the courts of Europe they had a functionary whose duty it was to announce to the king on the throne whoever came to the threshold and even in Republican France they have this functionary. The Rabbi has to exercise poetic imagination to introduce the dear departed to God; he has to imagine many things for which there is no foundation in actuality and the more he makes the more grateful are they who are under this opinion.

This is wrong. It has no bearing upon my religion and I, as an exponent of my religion, have no place at the grave or bier except in the sense I have indicated. I am there to show if possible that the life that has run to its end was a full life, that it was worthily lived and therefore, as a full life, it attained unto the full measure of its possibilities, or that the father has gone from our side to the mother who has fallen asleep lived life fully and lived it well. This is indeed a source of consolation.

As the Rabbis have said: "Many have drunk from the cup and many more will drink from that cup," and emphasized the thought that we are all together, the thought that we are all under one decree. This thought of our being together, none of us being alone, none of us being cruelly tried more than another is tried, this thought must be a consolation and give strength. This is what my religion has to announce for the days of sorrow, for the days of separation and also for the days of suffering.

Now as we are of the universal life we have certain qualities that are universal. We have certain capacities that inhere in the universality of our existence. Among them is our reason, among them is our intellect, and God gave us our intellect that we shall use it and employ it.

A great many of our sufferings are self-caused; they are caused by our ignorance; they are due to our neglect of truths that we might have known. They come because we have not exercised what God has given us, our intellect, to prepare us for eventualities that might come, because we neglected to take advantage of the experience and the lesson thereby taught. We were foolish enough to trust that the universal laws would not fit us, would not fall upon us, that we were an exception.

In reality a great many of the so-called physical troubles are of our own making and they are directly traceable to our own folly or to our own ignorance. That far the truth

is stated in the new cult that a great many of our so-called physical ailments are of our own making, they are due to our own error—error of judgment or to our own ignorance and neglect of utilizing the powers of mind that God has given us. The more humanity progresses in intellect the more extensively are removed the causes of physical suffering. Sanitation has done much to disarm the angel of death and the demons of destruction, and sanitation is the result of well thought out observations, well connected experiences of humanity.

We learn, for instance, that the plague which devastated formerly city after city and country after country, was due to a certain flea or insect carried mostly by mice and by rats, and therefore, as soon as we knew this, by the destruction of the rats and mice, we stayed the ravages of that plague. Bubonic plague today is not endemic and where it breaks out it has lost its terrors. Perhaps one or the other of you remembers that touching story of how the plague was stopped in the streets of Milano after it had brought misery and woe to the population. If you remember the description of the plague and the scene of horrible poverty and of horrible suffering therein painted by a master-brush you need not be told by me what great benefits we derived from the common work of the scientists, from the common experience of all those who have aided science. Science discovered that the plague was directly traceable to the flea carried by the rats and the more rats they destroyed the more arrows did they take from the quiver of this angel of destruction. This is perhaps a most striking example of the practical application of my thought. We belong to the universe, we must work together. We receive the benefits of the common work for the salvation and the prolongation of our own life.

Sanitation has brought to us more benefits than can be described in a few moments by the tongue of man, and so

diseases that formerly used to strike us with horror and bring agony and anxiety to the home of the family are a thing of the past.

There was a time when typhoid fever was indeed most fatal and yet today we know that we can control typhoid fever. It has been stamped out entirely in certain cities after the scientists discovered that water was the cause of this epidemic and today you can drink water that has been sterilized as a precaution. It is really a benefaction conferred upon us all by the common work of men working together, not for their own self but for all.

Now as we are the beneficiaries of this work which is religious work, which is in the spirit of my religion, shall we claim exception and break forth in murmurs and rebellion? No! We know we are linked to the universe, we are the beneficiaries of the universal powers. We will bear the responsibilities of these universal powers. We are strong and the burden is lifted off our shoulders and we find quietness of soul. We find the rest that is promised to us in the passage which I read to you as having been imputed to the teacher, the great Galileean.

But there is another source of consolation besides this which wells out from the thought that we are one with the other and one for the other and that we are one with the ages and one with all the universe, and that is sympathy.

Why should we take an interest in our fellow-man? What is it that brings us to the side of the fellow-man that suffers? What is that which makes us extend to him our hand in a spirit of suffering with him? It is sympathy with him. It is this thought so accentuated by my religion, that I have tried to propound to you and to detail to you.

My religion is the religion of humanity, meaning thereby that man is more than a beast, that man is not under the law of the jungle. In the jungle the lion has no pity for

lion and tiger has no sympathy for tiger. In the jungle each one strikes and each one devours whatever may come to him—whatever may come to others is not the consideration. But where humanity prevails, where the religious spirit of humanity is guiding, men feel that the grief of others is also their grief and the loss of others is also their loss. You might say that is not true but when you once suffer alone, when you have been alone in the night that had no stars, if you ever have been alone away from home, perhaps, on the cot of a hospital where kind people took care of you, but yet you never heard the word of mother, when you never heard the cheering counsel the father used to give to you, when brothers were not by your side, then you know what sympathy can do for you. Then can you sound the depths of the realization that you are not alone in your physical struggle, that you are not alone in your spiritual agony. Then you know that that sympathy comes, indeed, with healing upon its wings, with soothing in its touch; it brings courage, and that is the function of religion. Religion assures those that grieve that they are not alone, that they share the fate of others. Millions who have gone before have traveled the same upward path and yet they have been blessed and so religion may come to us with the words of sympathy.

I speak in the name of a community and the community is with you. You are not shedding tears alone, we are weeping with you. It is a privilege for us to weep with you and there bring strength and courage and make us strong. It will have the effect upon us that this new cult has upon some. It will make us realize those who have gone from us have not lived in vain. They have won recognition by men that were good and women that were true, that their life was long enough to win this victory, to bring home this harvest from the seeds scattered by them.

This is what religion, the religion of humanity, may do

and will do for us. No, friends, we need not go outside of the teachings of this, my religion, our religion, the Jewish religion, the religion of humanity, the religion that brings our life into concordance with the universal life, that links our brief days with the unending days of cosmic existence. This religion we need not abandon to be made strong when suffering comes to us.

That suffering alone is bitter in which we recognize a consequence of our own folly, but he who suffers without having to acknowledge that his own ignorance and folly invited the trial, he who does not have to acknowledge this, on the contrary, may feel that he has done what he could do, that he has acted as he should have acted. He may be strong though the cup may be bitter. He may be glad though the outlook may be clouded. He may feel an inward joy which is not identical with pleasure and gratification of the senses, an inward joy which is the song of the soul once intoned that has no ending, a melody that is utterly without disharmony, a melody so sweet that when it once is touched and created it sings in every heart and soul.

Only they have to weep bitter tears who know what has come to them is the result of their foolish conduct, their ignorant way, their want of proper understanding of what life and what love means.

Now it is urged that only a belief in immortality will bring the real consolation, but if we really analyze that belief, if coolly and calmly we dissect its proposition, we find that it is not a consolation. We are separated from the dear ones. I have been separated from my dear father for nearly thirty years. Is it true that he has remained the same as I knew him during the thirty years? Have I remained the same? If we were to meet today he might find in me a stranger and I might find in him a stranger.

If we analyze the psychological contents of this belief in immortality we find it can give us no consolation, that consolation is only in appearance. It is an opiate. For you know that you have to continue the life that you deplore, for you know that you have to bridge the chasm of separation, that you have to take the place of them that have left you and that you can take that place. Then you will know that through you their life is continued, that the blessing which came to you through their life you give to others, that they have not lived in vain. In fact, that they have not passed out of your life, that therefore they are not dead for you.

That is greater consolation than the mystic hope of reunion after years of separation somewhere beyond, the union really of strangers. Now, of course, it is far from me to tell the mother that actually believes that her dear ones, the little ones that were taken away so suddenly are still living, that they are still the little babies, (and that is what poetry, the poetry of death, does for us) and far from me to chill that poetry of death.

You know, friends, the little children that we bury, that we parents have to give back to mother earth, are ours forever. They never go away from us, they are ours. The girls and the boys, that we raise to manhood and womanhood, are not ours; they leave us; they become part of the life of others; they take unto themselves wives or husbands and with that moment they cease to be our children. But the little ones we laid to sleep in God's care, as the beautiful phrase runs, are ours forever. No one comes to claim their love. We have their love, they have ours. No one steps in between them and us. It is true! Death does not part, life doth part us. That is the higher truth.

Those who have fallen asleep are ours. They remain ours. Death does something for us that all life cannot

do. Life gives us a torso, an unfinished work of art, but death is the great artist that makes out of a torso a complete work of art. Death supplies what life has never been able to give to us, supplies a vision of the life in its fullness, in its completeness, in its full beauty and in its full power.

We think of the dear ones that have left us—we cannot help it. "Oh," say you, "that is poetry." So it is but love, after all, is poetry. Love always imagines. Where there is no imagination there is no love. Love, in fact, is the child of imagination. The young woman that stands before me when I read the prescribed words, prescribed by law and sanctified by our religion, never sees the real man by her side. It is a man of her imagination, and the same applies to the man. A little later when the imagination is somewhat dulled and the colors which the imagination of the poet threw upon the canvas become a little less sharply defined, there is disillusionment, there is disenchantment.

Love is enchantment and love should survive the severe test of too close a union, but the imagination of love can go further than life. You can imagine your dear one still living, that he is still there and if you love him you must imagine it. He is there without any of his faults, without any of his short-comings, he is there in the completeness of life, as is imagined and conceived of by love and that is the consolation my religion offers you.

Imagination builds the bridge between the temporal and the eternal; it is that which links my life to the life of the universal. Imagination is that which gives me a conception of God. Without imagination you cannot have a conception of God that rises to the heights. Your conception of God is merely a mirror of your own life and if you tell me what kind of a God you revere I will tell you what kind of a people you are.

Some men make their god of gold and that is all they know of the divine—gold and success. That is a low conception of the Deity. Some women make of their god a figure of fashion. Their god becomes a wearer of long trails at one season, and the next season, the god appears in short skirts. That is all the god they have. That is a low conception of God.

Your God is a picture of your own self and if you have imagination, you can picture to yourself the highest and the supremest that there can be in the relation of the universal facts and the forces of universal purpose. This religion of imagination also imagines the Kingdom Come, the great spring of encouragement of faith to the Jew.

We say that is all visionary. It is visionary but out of this vision comes to us strength and power, courage and resiliency. Out of this comes to us consolation. For what does the Jew recite or has come to recite in the saddest hours of his life? This Kaddish prayer. It is not meant to be a prayer for the dead. It is not even a prayer about the dead but it is a prayer about Kingdom Come.

They who have gone from us believed in that Kingdom Come. They worked for it, they prepared us for it and in the Kingdom Come their life will find a new resurrection in a new way, their life will become again a power and a potency. They believed and worked for that Kingdom. "May that Kingdom soon come," says the Jew and in the certainty that the individual may come and go, that the individual may be born and may die again, in the certainty however that, though the individual comes and goes, God's purpose will come to pass, God's Kingdom will come. In this certainty, in this confidence, the Jew gains strength and consolation.

That is the consolation that my religion would offer to you. May there be few hours for you when the trial is upon you. May there be few burdens for you that

you may have to carry, but if you really "come to me that are heavy laden and burdened" I am quoting the New Testament now, "then you will find rest of soul." If you attune your life to the ideal, if really the thought takes full possession of you—you are not an exception, what you have to carry others have carried—if you feel your life has value in measure as you link it to the universal life and make it the reflection of that universal life, then, come what may, you have strength of soul and rest of soul and may that be granted to you in ever increasing measure.

Dear friends, may few be the hours when you have to weep and may be many the days when smiles spontaneously leap to your lips. May there be many hours when joy will be yours, and may there be few of the hours when the bitter cup may be lifted to your lips. But whatever may come, know ye whatever comes has a purpose and out of all these things may come a resolution, may come a power of will, may come a determination to do your share in behalf of the universal purposes to do through your life that which will bring more speedily and more completely God's Kingdom. And so may it be in strength and in consolation and courage with us from now and forever more. Amen.

THE FUNCTION OF PRAYER AND RITUAL IN MY RELIGION

I dare say most of you, the thoughtful among you, have asked yourselves the question: What is the definition and explanation of the function of religion which, in this series of talks we heard, is really founded on a good solid basis? Why, then, do we here in this hall, and elsewhere, at this hour and at other times, indulge in prayer? Why do we still, even if only in a moderate way, observe certain ceremonies, perform certain traditional rites, set aside certain days for certain lessons and for certain exercises? Why do we still pray? Why do we still sing? Why do we have temples, architecturally distinct from other structures? Why all this, if the definition of religion and its function that we have heard exposed of late in this series of talks be correct?

I am glad if you have asked this question. It is a question that certainly deserves presentation and cool and calm analysis. Why do we still pray if religion is a search for the divine? Why do we pray if religion is that which links the individual to the community? If religion is that force which makes from the temporal for the eternal, if religion is that which brings men into closer contact with each other, if it is the expression and the realization of the commonness of all things human, of all beings human on earth, why do we then pray?

In this very asking we have already the answer. If religion is the tendency above and away from our own selfish being, if religion is that power which carries us aloft and beyond the petty and the narrow of the temporal

existence in the relation and harmony to the universal forces and the abiding facts of all time and beyond all time, then, indeed, perhaps prayer is a medium to make this ascent from the low to the high, from the common and vulgar to the sublime and most exalted, easier for us.

Of course, I need scarcely waste a minute to assure you that in this, our Temple, at least during the forty years that I have had the honor and the responsibility of being your teacher, we never shared or cherished the notion that our prayer could influence the course of the universe. The wishes here expressed, whether emphatically or falteringly, put always in us the power that controls life and is ruler over death. We never entertained the notion, I am sure, and I hope we never did, that because we mumble a phrase or two our faith and our fortune will be changed, that the power that presides at the center of all things from which all life flows, from which all power comes, that that power will yield to our wishes, will concede to our whims, what these caprices may perhaps consider desirable.

In other words, we always have been convinced that the world is under the rule of law, law that sometimes is inexorable, law that is supreme. Law takes no cognizance of the needs and of the whims of the passions and of the burdens of the dwellers on earth. We always knew that if rain was needed our prayer could not induce the clouds to begin weeping. We know that the precipitation of rain is regulated in accordance with natural laws and if the natural conditions are not there for bringing on the precipitation then all the prayers of the universe, all the chanting in every cathedral, will not produce the desired result. And so it is we know that though we may pray for wealth, pray for success, our prayer will not bring to us what we have asked for. This old notion of prayer we long since abandoned. We did not have to wait for a modern rationalist to point it out to us that prayer of this kind, the

begging prayer, the prayer that assumes that God does not know His business, that we have to tell Him what He is to do, is simply a relic of an ancient date, of an ancient conception of religion, and that perhaps this conception of prayer never was at home in the Jewish Synagogue.

The Jew's idea of prayer was different from this from the very beginning, though this misconstruction of the function and character of prayer is very popular and has unfortunately also taken root in Jewry, though I hope not in the Jewry of Sinai Congregation.

The rationalist is perfectly right when he scorns a prayer of this kind, when he tells us you may stand at the shore of the sea and bid the sea be still, but the sea will not mind your command. You may pray then that new power be given to you to allay the wrath of the tumultuous ocean, yet that power will not come to you. The commotions of the ocean are regulated by natural law and natural law made by God. "Perhaps I grant," says the rationalist, "what is made by God from the beginning to function at all time is not to be suspended at whim and will, even of man or God." Natural law controls the commotions and the motion of the ocean and all your syllable prayers will avail naught. The rationalist is perfectly right and this view of prayer which he denounces never was the conception prevalent and taught in the Jewish Synagogue.

If today there be Jewish women that believe in this kind of prayer they have fallen under non-Jewish influences, they have been molded by the atmosphere prevalent in the Christian Church, never tolerated or encouraged in the Jewish Synagogue. I hope and I know that hope is well grounded, that our conception of the Deity is not of that kind, according to which prayer is misconceived as counsel given to God, as something offered to God for which we men may expect and are entitled to receive recognition

and receive favors or benefits, that this conception of God is not the conception that you cherish, my friends.

Perhaps one or the other of you has read a book well worth reading and I hope many of you will secure it. It is called: "Potterism." I dare say most of you young women here have read the book and have known of it long before I mentioned it. It is a novel depicting English life, life in the British Islands during and after the war. It is a most biting satire on much of the cant and hypocrisy which is regnant in Anglo-Saxon communities. It is not free from anti-Semitism.

You may, perhaps, when you open the book or read a few chapters, say: "That is a nice how-do-you-do. Our Rabbi recommends a book which is full of anti-Semitic bitterness in which the Jew is called a 'Yid' in poetic lines in order to make it rhyme." You will find two or three lines about the "Yid" in this book and yet I would have you read that book, especially if for no other reason than for one passage.

The author describes a religious community in a small English town. He describes the church, the chapel, very poor in architecture, in fact, it is an offense to all good taste. And he also describes the services there conducted. They have very poor singing by the congregation. Then the choir sings, to be followed by the sermon. Now just as here in our congregation after the perfect singing of the choir, a poor apology of a sermon generally follows, so in that chapel, after the singing came a poorer sermon, and what that must have been I leave to your imagination. In that church, as the book describes, God is looked upon as a "Potterite," a sublimated potterite, and by "potterite" I mean a person indulging in cant, a person that is very common-place, a person that has no high outlook, that has no conception of truth and does not care for truth, a

person always grabbing. This is the kind of God that is worshiped there in that little chapel and the book continues to tell why. Of course, that God is a peculiar being, He promises to smile on them that send up to Him poor music and erect very distasteful and tasteless buildings. He is angry if they do not come to Him; if they do not lay before Him the tribute of adoration He will punish them.

Now a great many of us and a great many others have this idea of the Godhead. They believe that if they come to a Temple and say a few phrases, that is a tribute offered to God and if they proclaim Him in the beauty of His Holiness and if they catalogue His good qualities, that Power above will smile upon them, will show them favors.

Prayer has taken the place, then, of the ancient sacrifice. In the ancient days it was believed that if a lamb was slaughtered, if a lamb was given to God, the other lambs in the flock would be safe from destruction by the wolf. In other words, the sacrifice was an insurance scheme to gain something in the shape of a premium and in return for the paying of that premium, God protected you.

Now some of us have that notion. I am afraid that prayer is a sort of insurance scheme. You pray to God and then because you paid attention to Him, He will pay attention to you and if you tell Him that you have a toothache, of course, somehow or other, without the intervention of a dentist, He will allay your toothache. That is the notion a great many people have.

I need not say that we do not worship the Potterite God, that we do not look upon prayer or singing as a gift to Him. We do not believe, as I told you, that by prayer you can keep disease out of your house, by singing a hymn or other you yourself will be fortified in physical robustness. Why then do we pray?

Well, friends, the answer is not far to seek and is not difficult to give. The word prayer may not be appropriate

and we Jews certainly will not quarrel with the English terminology. The Hebrew word that has been translated "prayer" is much more expressive, it is *"tephilo,"* it is humiliating yourself, lowering yourself—modesty. That is the root idea of the exercise called *"tephilo"*—prayer. Prayer is an English word which comes from the Latin, you know. The Latin meaning is begging, to ask for. Now the Jewish idea of prayer never was asking, it was merely a declaration, a declaration made with the result that man became conscious of his limitations and became also conscious of the great benefits that he enjoys, of the great wonders and miracles by which he is surrounded and of which he is one.

That is the idea of prayer. Prayer, in other words, may be described as the poetry of the soul and the soul has poetic moments and has moments when the poetic expression rises spontaneously to the lips. This has been the weakness of rationalism, that it neglected to take into account the soul of man.

Now the word "soul" as we use it today does not express a substance, but expresses rather an energy or a complex of energies. When we speak of the human soul we mean activities that are internal, energies that are rooted within us, which have, however, directive power and constitutive power in the very being of our own self and in the being of all others—that is what we call the "soul." It is, as it were, the central office. Messages come from all exchanges and there is the central office that transmits the message to the proper exchange. That is what the soul does. It is something that keeps the divergent and separated energies together and makes them act as though they were under one impulse. That is what we moderns understand by the word "soul," not a substance that was breathed into the body and which will leave the body again; but the soul dies before the body does. When

there is no longer any concentration, any unity of action, then death ensues. The soul is the principle and the power for concentration and for unity of action, unity of purpose.

Now the rationalists of a hundred years ago ignored this field entirely. They never ventured to lift the curtain, but of late years modern science has indeed taken off the veil from this inner life, not entirely but to a great extent. Today we begin to understand certain phenomena of human history and of human mentality which were indeed unsolved puzzles to our fathers, by the light that psychology throws on them.

So if we want to understand the true function of prayer we must remember that psychology today has also taken cognizance of the religious life and the religious functions of men. Through psychology we come to estimate properly the work done and the distinct qualities of the work done by certain men of genius. Just as you have men of genius in music, so you have minds of genius in religion. These are the prophets, these are the visionaries. Of old, you know, it was very easy to prove that Mohammed was, for instance, an impostor, that Moses was really a fakir, that all the great prophets tried to deceive the world and may perhaps have been themselves deceived.

Today no one who is at home in the highways of modern science will presume to utter an opinion like this. Mohammed was not an impostor. He actually did see what he pretended to see and he heard what he told his hearers he had heard. Moses had the visions and the communications with his God and so the prophets heard and saw their God. They had visions and dreams which they interpreted. When Isaiah goes up to the heights and enters the audience chamber of his God, he hears the angels singing; he heard the words: "Holy, holy, holy," and we repeat them today. He did not pass upon his people something which he had invented. We know that from the

psychology of genius, just as Beethoven had the genius of music.

It is still a secret how some people have this rare gift and power which is denied to others, yet in the psychology of genius we find at least the clue to it. We lift up the curtain to a certain extent and we feel that as in music so in religion there are men and minds of genius, minds kissed awake by a Power from above, by an impulse clothing in proper language the feelings of their heart.

Their feelings are typical of the feelings of all mankind. Genius is always typical of all and that is the reason why the revelation of genius in music and art can be valued, can be enjoyed by all others. I cannot write a single line of music but I can enjoy music. I can understand the movements of a symphony by Beethoven, though I am utterly incompetent either to reproduce it or to produce it, and that is the case with all great manifestations of genius. Genius is always of that quality which awakens in others less gifted, in others without the vision, response.

Now the great men of genius have found the words for the feelings that they felt abundantly and over-poweringly in their own soul. When we listen to them and read their words our own inner life is touched to respond, our own inner life is stimulated and is sublimated, and so that is the function of prayer. Prayer written by a genius, and mind you, friends, not every one of us can write a prayer or even read it, a prayer to be effective, to have this power of awakening, that which the men of genius felt in abundance, must be properly couched in language and must be properly emphasized and intoned, otherwise it will be ineffective.

Now that has been the attitude that our religion, Judaism, always had on prayer. We never encouraged spontaneous prayer. We never had voluntary prayers in our Synagogue at service, until of late when the new generations of Rabbis

came, who imitated and were forced to imitate their colleagues in the Unitarian and Presbyterian communities. Then we had voluntary prayers and we have them now for every occasion, and God save us from this deluge of voluntary prayers. We have them when we meet. It is ridiculous. Here we have a mass meeting for some purpose that is to be opened with prayer for the Lord Almighty might forget for what we are gathered there. So the man who is supposed to be on good terms with the Deity, a reverend gentleman, comes out first to inform the Lord Almighty, as if He did not know why we were there.

A long time ago I knew a Judge on the bench in Philadelphia, a man of power and of parts, a man who is not of the ordinary mental stature, who at one time was present at a dedication of a library. A reverend Rabbi had been called upon to inform the Lord Almighty what they were doing there. The Rabbi took occasion to tell the Lord Almighty of the contents of the library, told Him they had so many first prints, so many rare editions, as if the Lord didn't know that. He prayed the whole catalogue of the library, and certain misstatements happened to creep into his prayer. He praised the gifts of this great Judge. That Judge had been a collector of rare Jewish books and you know the first prints of books are called "incunabula." That means books printed when the art of printing was in the cradle. There are only a certain number of such prints in existence, but the Rabbi who prayed was carried away by his piety to such an extent that he mentioned more books of that character than had ever been in existence and he said: "God should please thank the Judge who gave so many books to the library."

The Judge arose and said that he must correct a mistake which the Lord just received from the lips of that Rabbi, for he was afraid he might be held accountable for the missing books which he couldn't supply—the number of such

books was not in existence the world all over to complete the number mentioned in that prayer, and as that prayer was a prayer for the Lord, he humbly felt he ought to correct the mistake right then and there before he was called upon to account for the missing books.

Now this sarcasm of the Judge, who was an orthodox Jew, is perfectly in place at these voluntary prayers. It is something we have copied from our neighbors. Of course, the Jew on certain occasions would think that it was fitting to say a solemn word and what did he say? The old Jewish prayer was: "May it be pleasing in Thy sight, O God, to let Thy spirit rest upon us," or if it was a momentous occasion, the Jew would recite the prayer of thanks that he had been allowed to live long enough to see the light of this day and to participate in the welcome to the new institution. That is all that the old Jewish prayer implied and all the old Jewish prayer expressed. It was not an information to God, it was merely an expression of the feelings of men from within.

Now there are also occasions in our own individual lives when we feel that the word must be spoken when we see a sight transcending in beauty. We do not feel like enjoying it ourselves alone; we feel irresistibly the impulse to communicate our feelings of elation and exaltation to others. Then words of admiration come to our lips and that is the prayer that we find in our Jewish prayer book. We find prayers of adoration and admiration in view of the grandeur of the sky, in view of the beauty of the stars twinkling in the nightly firmament. That is what we find in the Jewish prayer book. And then, of course, under moments of great depression, when we feel the burden of life most heavily, we are prompted to cry out and that crying out is not foolish; it is on psychological grounds and on physiological grounds a relief to the sufferer to cry out. The Jewish prayer book has these prayers of lament,

of appeal, of sorrowful crying out, and the Jew had often enough occasion to cry out.

The Jewish prayer book is briefly an epitome of Jewish feelings, an abbreviated edition of Jewish history. Now Jewish history is, as you know, almost an unbroken succession of trials and the Jewish prayer book echoed the feelings of the Jewish community in the grasp of these terrible experiences. We have the echo of the Crusades in our old Jewish prayer books.

The Jewish poets of those days touched their lyre to sounds and song of lament and yet to sounds and song of hopefulness, and the Jewish prayer book is really the commentary on Jewish history, a history of suffering unparalleled and, alas, not yet ended today.

Today in Poland and in the Hungarian area, wherever these new nations have been given standing and protection on the part of the new pact, the first to feel the heavy power of the new state, and not because he provokes or deserves this resentment on the part of his neighbors, is the Jew. Undoubtedly, in later days the new edition of the Jewish prayer book will incorporate some words of trust and hope depictive of the trying days through which we are passing when innocent Jews in Poland and Hungary are murdered, pillaged, and outraged because the nations are drunk with the young wine of the new nationality, because they are intoxicated with a new sense of power. They were slaves so long, they had to bear the burden of slavery for so many a century, that now when that yoke is removed they also want to taste the bitter satisfaction of enslaving others, of torturing others. That is why, with the birth hour of these new nations, a night of sorrow is upon the Jews, who for centuries and centuries shared with their neighbors the yoke of slavery and are now to be denied by them the privilege of liberty. This sad experience, this sad disillusionment on the part of the Jews

in these new nations will find an echo in the Jewish prayer book.

Now I have said enough to prepare you for this statement: The Jewish prayer book is really the expression of the sense of the community. That, I said, is fundamental to religion. When the Jew prays he does not pray of himself alone and for himself alone. Before his soul is the vision of all Israel. Israel, not merely today but Israel yesterday and also the Israel of tomorrow. The vision static and entrancing of Kingdom Come is always before him who reads the Jewish prayer book understandingly. He who expresses what the Jewish prayer book contains avows himself thereby one of a community, one of an historic group. It is not he who speaks but his people; his ancestors speak through him and his children. He anticipates their speech by reading the Jewish prayer book.

So you have here an answer to your question. As we still wish to be one of that historic group, as we still feel what that historic group felt and still are waiting and working for the realization of that historic group's ideal of the kingdom of God on earth, we still want to read and be encouraged by the words that we read of the experiences of that group, of the trust and the faith of that group.

It is not a service to God so much as it is a service to our own selves that we seek in reading the old prayers, that we express in repeating the old formula; it is the Jewish consciousness, the sense of Jewish community, of Jewish togetherness, if I may coin this phrase, that leaps to word and sound in Jewish prayer.

The Jewish prayer never paid attention to the little acts and petty desires of the individual; the Jewish prayer was always vocal with the experience of the community and was always impatient for the vision of an unborn day, a day of realization to come. This answers all the objections that a rationalist might have to prayer.

There are other sets of prayers in the Jewish prayer book of which I must, in passing, speak a few words. They are prayers of adoration, not prayers of recollection, of memory, revealing the beauty in nature of the power there manifested. Suppose we read one of those prayers. We read one almost every time we meet. The Jew opens his daily prayer with a prayer thanking God for kindling anew every morning the torch of day, for awakening after every night again the light of heaven, and then he dwells on the beauty of that light.

Now we know enough and the primitive nations felt it instinctively, that light is really the source of all life. It is the sun that builds the earth, the sun is the great architect of all that exists—the sun makes it all. When the Jew reads the prayer about the light, he cannot be selfish, he knows that the light was made for all, not for him alone, and he knows, furthermore, that the sun has made the fields, the sun has made from the earth the bread wherewith he stills his hunger. Therefore if he knows the fullness of this fact and he realizes it, he cannot become selfish, he cannot say that field is mine and mine alone. A Jew cannot, if he understands the motive and the movement of that prayer, think for a moment that what the sun has made can ever become private property.

If the Jew reads that prayer about the sun and it is the fundamental note in the morning prayer, he cannot but come to the conclusion that the sun made the coal fields and oil fields—these fields must not be individual property. But you say: "What about that?" Yes, if it had not been for the desire to sequester and to exploit what the sun made for all there would have been no war. This war was directly the outcome of the necessity that some nations felt to increase their stock of iron, to increase the territory with coal and because they couldn't get it any other way they thought they would get it through the robbery

process. If it hadn't been for that there would have been no war.

If the new union of the nations, the League of Nations, is ever to be effective, it must take the first step, and I see a delegate has proposed it, to nationalize, that is to say, to communize, to internationalize the natural resources, to pool whatever you can get from below the soil, whatever you can mine in the coal field, and whatever you can bring to the surface in the iron mine—that must be pooled for all and according to the necessity of each nation; it must be divided and appropriated and then there will be peace, until this is done there will not be peace. They are now beginning to snarl at each other, looking with suspicion at each other. There are the coal fields in Mexico. Who will control them? There are the oil fields in Asia Minor. Who is going to have control over them? It turns now upon oil as formerly it turned upon coal and iron.

Our own Civil War would never have come about if it hadn't been for the notion that things that are produced by the sun are private property. It was King Cotton then that urged the South to resist, that urged the South to insist upon the preservation of the institution of slavery. The South thought that only the slave could go out into the field and pick the cotton, the white man couldn't do that, and in order to preserve the cotton fields the damnable institution of slavery had to be maintained. And so it was in Europe during the last five or six fatal years. It was all a quarrel for possession of things that no one had created, that therefore were not to be the property of an individual or of an individual nation.

The sun made all the coal, the sun made all the oil. When the Jew praises God for lighting the sun every morning anew he must feel, if he feels anything, that that is a declaration that whatever the sun of God produces belongs to all men. In this way our prayer makes just for

that which I have characterized as the function of religion —the development of the sense of belonging one to another, of being co-operators and not rivals, of being helpers and not hurters, one for the other and therefore we shall continue, if you so choose, to pray here.

Why must we have a building such as we have? Because this building at once suggests something. When we come in here we know that we are not under ordinary surroundings, we know that we ought to feel here an atmosphere different from that which we breathe in our markets, which we breathe in our commercial and accounting-rooms, that here are certain things considered valuable to us. That is what we feel when we come into a building like this and so every church building has been a proclaimer of certain religious ideals.

The Catholic Cathedral is really a chant composed in stone, in rafter and in timber, composed about the Christian doctrine of salvation. The Cathedral at Cologne is really the proclamation of the Christian ideal of salvation—cross rising after cross—man trying to rise. Every pillar in that Cathedral teaches the beholder that he cannot rise by his own energy; it is the cross that lifts him up. And so the Christian architecture explains and impresses upon the beholder the Christian doctrine.

Now what does this Temple proclaim? You know the old architects of Jewish Synagogues conceived the foolish notion of making a Jewish Synagogue an oriental building.

When we were building here, none of us thought of an eastern, oriental building because we felt that here was our home. We do not belong to the East and we will not go back to the East. We are not Palestinians, we are Americans, and that is expressed in this building by the architecture. Our building is flooded with light—from the outside, it looks like a library. That was the criticism passed by a pious Rabbi: "See they put up a building which looks

like a Carnegie Library." A Synagogue must have turrets and cupolas, and must have God knows what. That speaks of the East and speaks of the architect as the pious Rabbi did. Nothing of that sort is in our Temple. It proclaims that Judaism is not at war with thought, that it is not hostile to knowledge, but on the contrary it is friendly to knowledge. It is founded on knowledge, on abundance of knowledge. This is a study room, if you choose, and what you call my lectures, they are not lectures, are talks intending to make you thoughtful, to give you certain information apt to correct your misapprehensions.

We come here for study and the true study in the Jewish world was always a true worship. This is a house of coming together. This is what the Jewish word "Synagogue" means and it is a much finer word, a much richer word, than "Temple" or "Church"—a house of coming together—and when we come together here we know it makes for the better human life, for the stronger sense of affiliation and of solidarity of man with man. Therefore every exercise which makes for the better and nobler life ought to be encouraged here. That is the reason we have the lectures here. I have been criticized. I heard it again: "The Temple ought not to be a lecture hall." The Temple ought to be a lecture hall and we have these lectures here and I deplore that we have had to cease giving our Sunday evening concerts. That belongs to a Synagogue too, to a place intended and dedicated for the coming together of the people.

So you have my answer. We pray and we have ritual to remind us of our dignity and worth as men, of the fact that one man must live with others and through others. We are reminded here much more of man than of God. That is the fundamental dogma and proclamation of my religion, the religion of humanity, humanity not of individuals alone but of nations and of groups together, a

humanity which makes for a better life, a nobler life, a life that is stronger in its "togetherness" with others, a life that lives not for the moment, but lives also for tomorrow and tomorrow will see the realization of the vision of a kingdom of God on earth, a kingdom of humanity and justice wherever men dwell. May that time soon come and in this sense let us always praise Him who will be the ruler of all things, the God of justice and right when our dreams come true. Amen. Amen.

THE NEW SOCIAL ADJUSTMENT SUGGESTED BY THE IMPLICATIONS OF MY RELIGION

Text: Isaiah v. 8.

May I ask you to remember that our religion, my religion, is really founded on the thought that the Kingdom is of this world, and if it is not now, it will be of this world. This world will be so constituted that ultimately it will be the kingdom of righteousness, founded on justice and held together not by force but by love.

This is one of the fundamental declarations of our religion and, therefore, the affairs of this world are not immaterial from the point of view of religion. Religion must be in all things, or it is in nothing. Religion must be everywhere, or it is nowhere. It must touch life at every point or it does not touch it at any point. This is the position taken by our religion. But this does not mean that religion shall, as an organized power, assume control and direction over the affairs of men, that it, as an ecclesiastical institution, shall meddle with the conscience and conduct of men—the political conduct, for instance, of men.

My religion never will aspire to temporal power, and the Jewish religion, no matter what its opponents may say, never urged its adherents to dream of world-power or of world-control. Nevertheless, it is true that if religion is of any value, it must assert this value by its influence over the lives and the institutions of men. Present conditions are not in harmony with the other fundamental concepts of our religion that man is destined for a higher existence than that which the animal can lead, that man himself is an individuality and a personality. Every man has worth and

therefore must strive for worthiness. The individual and personal worth of man is conditioned by social relations. The individual is not an end unto himself but is merely a means toward perfecting the social life. One man is no man; men become men only by working with and for other men, in fact, we are all the beneficiaries of the work of other men who live by our side or lived before we came.

Therefore, the social adjustments that are implied in this conception of human life are to be under the inspiration of religion, so arranged that out of them comes the possible maximum of human life and human love and, in consequence, also, human happiness.

Now, we must apply the test of these two fundamental principles of ours, that man is more than an animal, that man cannot live by bread alone, that man must live by higher and for higher ends, that man has needs as man that he has not as an animal, and the other principle that one man is dependent upon all men, that he owes social duty because his whole life is conditioned by social relationships.

If we apply these two fundamental principles, we must come to the conclusion that our present society, the social order of which we are today a part, is not as complete or is not as harmonious and, therefore, is not as just as it might be, as it will be, as it could be, if every man were actuated for the sole inspiration of his consecrated manhood and if social relations were under the sanction and sanctification of these high principles, these high conceptions of what our humanity consists and what humanity really implies.

Now it is a risky subject for me to handle, I know. I am merely a theorist. I admit that I am not a practical man and I have had no practical experience. You are my masters, every one of you, in practical experience. You brush against practical life every day, while I, as do other

students, sit alone in the seclusion of my study, and then consult books, authorities written by men who had as little direct touch with life, the practical life, as I have had and, therefore, my theories may fail when they are tested by the acid of practical experience, of practicability.

Nevertheless, as a theorist, I may judge of the present conditions and by the light of my theory may perhaps throw out a hint here and there that will be profitable to the practical man, that may perhaps result in certain practical measures, in consequence of which more happiness and more peace and more social harmony will come to this today distracted and troubled world of men.

Theorists must not be despised. It is the theorists who have pointed the way for humanity. Had it not been for theorists, many an invention would not have been made, many a discovery would not have been stumbled upon. The men who dreamed while all others were awake, have always been those men who gave the light to the waking hours of their fellow men. The dreamers have always been the founders of religion, or, let me turn that sentence around: Founders of religion have always been dreamers. They have dreamt of conditions as they were not. They have foreseen possibilities that their contemporaries failed to detect, and these dreamers have been the greatest benefactors of humanity, even if practical men sneer at them.

The dreamers may have been blind themselves, but by the torch they upheld and brandished, others found their way; others walked on, because of the light that came from the torch of the blind dreamers who found their path easily in the mass of distractions, human temptations, human sorrows and human burdens.

Now, therefore, as a theorist, a humble theorist, but impressed with the truth that man's life must be regulated by other considerations and other ambitions than those to provide food in answer to the cravings of the body and

to live by bread alone, I may venture this morning, relying upon your kind indulgence and your sense of fairness, to direct your and my eyes upon certain social conditions which need to be readjusted, if our theory of human life and what it means is to be the practical touchstone of the justice and the harmony of our social relations.

Now, of course, the very statements I have made as introduction to my talk this morning, at once show that there are limitations to society beyond which society shall never progress in its desire to control the action of the individual man. On the other hand, there are limitations and boundaries to the individual freedom which the individual has no right ever to step beyond.

What are the limitations that society must regard and respect in its relation to the individual? The individual must always be granted the right of self-determination. He has that right by virtue of being a personality, a person. A person must never become a thing; a person must never become a tool or a means to somebody else's pleasure or to somebody else's power. A person has in himself a certain worth that no one else has the right to invade or to diminish.

Here, then, is the boundary stone beyond which social action can never go. Whatever social conditions may prevail, they at once are rated unjust if they invade the personality, the right of self-determination of the individual, if they make of a man a mere tool, if they make of a human being a mere pair of hands, if they make of his work a commodity that is to be bought and sold as are other commodities in the open or closed market. If man becomes not a man, if he is no longer regarded and treated as a being with an immortal soul, with a conscience, as a being that has within him the same yearning for love, the same desire for truth that we feel, then a social condition, which abets and results in the slavery, for that is practically slavery,

of the individual man, does not square with the implications of my religion.

My religion proclaims that man is a personality, that he is not to be sold and bought, that he has no right to sell himself morally whatever he may do under the lash of necessity, under the biting pang of unstilled hunger.

Because the individual man as man is a personality, the state or society organized, has no right to invade the sphere of his personality. Whatever scheme of social readjustment or social reform is advanced in which there is of necessity invasion of the individual sphere of action, of the individual right to independence, that scheme is not to be encouraged, in fact, it is condemned before the tribunal of righteous thinking, of religious consecration. Now here you have at once the condemnation of the scheme of communism, the scheme of so-called Socialism, practical Socialism as most of us understand it.

Socialism is both a theory and a scheme of practice. As a theory, Socialism is indeed actuated and inspired by the knowledge that conditions are not as they should be, that in the actual conditions as they are, the individual man and the right of that individual man are not regarded, are not properly weighed and respected.

Socialism as a theory is a protest against the slavery of the many in the service of the few; Socialism as a theory is justified, just as was the political theory of the men to whom we owe the establishment of our modern democracies. These men, too, advanced the theory built upon the equality of all men. Socialism rests upon this corner stone, but when they came to carry out that theory practically, they had to discover that men may be theoretically equal and yet they are practically unequal. We men are not equal for consumption and we are not equal for production. We are not equal in size, we are not equal in brain power. Theoretically, ideally, every man is the equal

of every other man, for in every man the image of God is to be seen. But it seems that when the image of God is impressed upon men, it takes a different expression according to the man and, therefore, practically we are not equal.

May I again ask you to remember that I said theoretically we are all equal. I am the last one to deny the dogma of our American political scheme that men are free and equal. They are so in theory and before the shrine of religion certainly that theory has received consecration. But still practically we are not equal and so when it came to practical Socialism, it resulted everywhere not in the freedom of men and not in the equality of men but in the virtual slavery of men.

And why this? Because Socialism denies the one fundamental factor of our personality. It denies the initiative of the individual, it denies the scope and the sway of individual action and ambition. It kills individual ambition, for Socialism is really the most consistent scheme of militarism. It puts us all into battalions and into regiments. We are all regimented and we are all under discipline, and our individuality is chilled and killed. This is the practical outcome of Socialism wherever it has been tried.

Socialism seems not to have been able to adjust society to the rights of the individual. On the other hand, an individualistic society or, as we call it today the "capitalistic" society, does not weigh sufficiently the individual's liberty and the individual's worth of men. It has enslaved individuals just as our Socialists have enslaved individuals and ended individuality. Of the two, the capitalistic scheme allows much more scope for the assertion of individual power and individual ability than does Socialism. We see the practical outcome of this Socialism today in Russia. Russia today is in the hands of a despotism as destructive

and fatal as ever was the despotism of the Czar. There is no scope for the individual to assert individuality. To assert individuality stands for rebellion today as it did in the times of the Czar.

Bolshevism condemns itself while it asserts the individual rights of men and presupposes to be under the sanctification of justice. Practically, it has resulted in the worst form of injustice. It has killed the individual liberty of thought. To express an opinion different from that which the majority has sanctioned, brands one a traitor, an outcast, and the practical outcome of that scheme and experiment in Russia has indeed been to confirm all the criticism that ever was advanced against Socialism.

Now these criticisms are not of my own making. If you read a little study of Socialism in a pamphlet written by Max Hirsch you will find confirmed that Socialism is not liberty, it is real slavery; it kills the individual for it denies to the individual scope and it limits the sphere of individual action. If this is the case with Socialism, we must not be blind to the truth that our present prevailing capitalistic system, though it opens in many cases the door to individual assertion and individualistic activities, does fail in the one point to allow the possibility of preserving and of respecting the right of personality of most men.

As soon as you apply to humanity the principles that are to be applied to dead material, you invade the sacred precincts of man's divinity and enslave him. You buy and sell in the open market what really cannot be bought and cannot be sold—humanity, human beings. When human beings are bought and sold they are reduced and degraded to slavery and that is the worst of our present system.

The so-called capitalistic system in which many men must sell themselves at whatever the market price may be,

as though manhood had but a market price, as though men were not more to human life than what the market does afford, is in reality slavery.

Now because this has been the case, so many writers on capitalism have indeed done wrong to the capitalistic system. They were stirred by indignation at the seeming degradation of men under the capitalistic rule, to slavery, and in their indignation they lost the power to see straight, they lost the sense of equity. They became unjust because the system seemed to be so unjust. That is the case with the system of Karl Marx, the great apostle, as you know, of "Communism," the great saint of the Bolshevistic system.

Now Karl Marx is unfair to capitalistic production. His errors are many, though the common followers of him do not see the errors. Even the economic reasoning of Karl Marx is erroneous. He operates constantly with the theory that men sell to the employer much more than he pays them for. You know this; I need not go into the details, I am sure, as you have been readers of modern literature. As you have been students of modern movements, you must have read here and there of the fundamental insistence of Karl Marx, that when you employ a man or when any one employs a man he will pay the man less than what the man really sells, that the man is always at a disadvantage, that the man produces more than you pay him for. That is the main contention of Karl Marx and that is an economic error.

It is an error in reasoning and an error in observation, for Karl Marx neglects to take account of the other factors of economic production. It is not merely the hand that works, that produces; it is not merely the machinery that the hand controls which results in production; it is not merely the dead material, the material which enters into the production. There is something behind the machine, there is something behind the material which is used and which

is reshaped in the process of production. That is the human brain and the human mind.

Now, the employer is the brain, and Karl Marx neglects to take into account this very factor, and it is a vital factor. We can give to him men, machinery, iron and cotton, and still they cannot produce unless there be a directing mind. In production the directing mind must not merely be riveted on what is now absolutely necessary. In the great capitalistic way of production, tomorrow's needs must be anticipated and the day after's requirements must be carried in mind. Here is mental operation and there is also, you see at once, the sense of responsibility which is within the employer. It is not true that an employer is merely actuated by a desire to make money. The employer soon discovers that if this is his sole ambition, this his exclusive aim, he neglects to make provision for what may come the day after, and if he neglects this, his whole scheme may miscarry, his ventures may end in disaster. That is, in fact, the case with our present commercial arrangements and that is one of the few points in which men of cool and calm judgment agree with Karl Marx.

It seems that the capitalistic system, which is based on the assumption that it will always provide work for all that are ready and willing to work, that under the capitalistic system it is impossible that men shall not be employed or men shall go hungry, is a failure. That is the fundamental assumption of the capitalistic philosophers of social arrangements. They claim that under the capitalistic system of management, man's wants are satisfied, that out of the conflict of the different wants comes a harmony, a pre-established harmony, in result of which every man gets what he needs and every man receives what he requires.

Now this seems not to be the case, for in the capitalistic working of our present organizations we have interruptions time and again in the process of production. We have

what you call panics, we have what you call commercial crises, and during a panic, men, who want to work, cannot find work, men who need to buy bread, and for the bread can only exchange their skill of hand, their muscle power, are left to want and to distress, to wander about the streets without employment.

Now this very fact that the capitalistic system has not succeeded in preventing panics, in preventing the glutting of the market, in preventing also periods of unemployment, periods of distress, this very fact has given countenance to the theory of Karl Marx and his followers. The capitalistic system is a failure, for this sense of insecurity, this sense that perhaps tomorrow without his help and without his responsibility the man who has to sell his hands will find no market for his hands, this has embittered the masses. This is the root out of which all the agitation and bitterness came. This is the one factor that has predisposed the multitude in favor of Socialism and has made them impatient to wait for orderly evolution and brought about revolution and inaugurated a reign of terror.

It seems that the capitalistic system has certainly failed in this regard. I am not the one who has invented this indictment. Do not think that I am here evolving something out of my own inner consciousness. As cool and calm a man as Mr. Brailsford, a writer of high standing, not a Russian and not a Jew but an Anglo-Saxon, a calm, cool Anglo-Saxon, a defender of individualism and a defender of the individualistic scheme of social organization, has recently published a book. I trust you will read it. It is called "The Failure of the Capitalistic System." He shows how the assumption that the conflict of interests always results in harmony, in a harmony under which every man receives what he needs and every man is given his right deserts, cannot be true, for he points out that of late, while the cities are starving and the many inhabitants of the

great hives of human habitations are really facing death from starvation, out in the country and many places over the earth there is a surplus of foodstuff.

You would think that, under the capitalistic theory the peasants who have that surplus would be driven by the desire of increasing their possession to dispose of what has come to them in the shape of agriculture—breadstuff. No, they will not give to the cities what the cities need. They are offered money but money has no price today. It is not real money, and so the poor inhabitants of the cities of Central Russia had to exchange whatever they had for mere bread. It seemed that the so-called operation of the pre-established harmony of interests, through the conflict of interests, did not work out this time. This is one of the things that Mr. Brailsford points out.

The other is the periodic periods of depression, of commercial crises, of financial periods of unemployment. This seems to be the great indictment of the capitalistic system from the point of economics; I shall not go further into this subject. I want to criticize the capitalistic system as now worked out from the point of view of ethics and morality.

You must remember we are all beginning to feel that when we pay a man for his work our duty to him and our responsibility toward him, are not ended, that a man has rights to other things than merely so much wage for so much work. There is a personality that we all must respect. Now a personality also expresses itself in will and in thought. The fact is that up to the present time in our arrangements of production, we neglected to allow to the working people the possibility of having a will of their own.

Because we neglected this, they began to assert their will beyond all limits of reasonableness, for you must know that action is also followed by reaction. The stubborn denial to our working men of a will of their own has led

them to assume that their will is the ultimate and only factor to be considered. They have been driven into resistance and rebellion by the obstinacy of some employers. The attitude of Mr. Gary, for instance, in the Steel Strike illustrates my point.

Mr. Gary said that the men ought not to be organized; they must accept what they had. His stubborn refusal to see the light of the day beginning to dawn, has created more trouble than anything else, for the men are driven by this denial to rebellion, they are driven in bitterness, in a spirit of hostility, to assert that which they feel is their right, to have a will and voice in the management of the business in which they are employed.

This is the one social readjustment for which I desire to plead in the name of our religion. When you employ men, some way must be found to give them the feeling of responsibility and that can only come if you give them the opportunity of self-assertion, of feeling that they are considered and treated as equals of the men who are giving the direction to the enterprise. That can be done, and it is the claim now which is even recognized in certain legislation.

The legislation of the New German Republic has recognized this. Germany has, by law, instituted for every great industry, councils of working men. They must be consulted and are consulted. They are the advisers of the directors. They are not merely employees but they are also councillors. This is what I would claim in the name of religion, this would save all the bitterness which is undoubtedly deeply seated and which is the canker of our present economic situation.

It will save all the blindness, for men are supposed to be reasonable the moment you treat them in a reasonable fashion. You can consult them and you ought to consult them. You put in what you call "capital," well, they put

in what is worth morally more than capital, they put in their life, their hands, their soul. Now they ought to be made to feel that your enterprise is also theirs to a certain extent. You take pride in your success, why shouldn't that feeling of pride also be aroused in your employees and it has been aroused.

I know that in some of the great plants over which you preside this is being done. I shall not mention any names, but there is a firm in this city, of which we are all proud I am sure, which has, after a bitter lesson following the old scheme, taken the great step in advance of making of their force their working force, a consultative body. The employers are not merely the directors of the others, but they consult the others in times of stress, when great decisions may affect the fate of the enterprise as well as the fate and fortune of the men. Something of this kind must be generally introduced and it can be introduced.

The United States Government made the experiment and its experience showed something of that sort can be done to the great advantage of the enterprise, to the humanizing of the relation between employer and employee. In the Rock Island Arsenal the conclusion was reached during the most critical days of the war, that production must be heightened and the process of production quickened. Instead of speeding up as would have been done under the old plan by the temptation of a bonus, by the temptation of a promise of premium, the authorities took the working people in the arsenal into their confidence. Whenever the arsenal was to make a contract, the director of the arsenal, an officer of the United States Army, called the employees into consultation. He showed them what was proposed to be done. He asked them how much time it would take to fill the contract, and the men agreed to a much shorter time than he had calculated, on the old basis. The men gave him the information he required, and he found when

the contract was executed, that the time was not exceeded and the limit set for the cost was reduced exceedingly.

It was, indeed, a matter of profit to the United States Government to consult the men in any kind of enterprise. They worked more heartily, they worked more joyously, they worked more willingly than before, and they did not stipulate so much for time because they knew that they were under their own promise to work more and more efficiently. The work was better done, in shorter time, by making the men feel that they had in their hand the conduct of the Government's enterprise.

If that were done, much of the present conflict would be softened down, much of the now prevailing contrasts would disappear. The men would feel that they are not merely things and tools but that they are persons. They would feel that they are associated with you.

But, you say, these men haven't that fine sense of responsibility, that fine sense of justice that you impute to them. Maybe they haven't it now, but they will have it. You must remember that these things do not spring up spontaneously, automatically. If you wish to have confidence, you must show confidence. If you wish to see pride in your own enterprise, you must make others feel that you are willing to let them share the glory, not merely the profit of the enterprise.

You can only produce confidence by showing confidence. You can only awaken the sense of responsibility by giving an opportunity for that sense to assert itself morally. I venture to say that the scheme of consultative bodies of your own men with whom you indeed consult, who are your so-called intellectual and moral partners, will work out wonderfully. It will make possible in capitalistic economy, some provision for old age and some provision for the times of unemployment.

The capitalists are insured against unemployment, for in times of excessive production, the profits rise and are great and the profits are, as it were, a protection against the days when there is no profit. I may be mistaken, but very few, even in times of crises, must attack their capital. What they live on during the time when the market is glutted is the surplus that they have accumulated during the years of plenty. It is true, as in the biblical story, the seven cows that were lean ate up the seven that were fat. It isn't your own fat that is consumed by the lean years, it is the fat which is accumulated during the fat years which furnishes the surplus to live on.

So the next step which will be taken, which we should encourage, is a scheme of insurance not against sickness or death but against days of unemployment. If we succeed in establishing a system of this kind much of the present unrest will be avoided.

Another thing we ought to remember and which will help materially is the verse I read to you this morning: "Woe unto them that join house unto house, and field unto field, with the desire to be the monopolists of the land." That is the true translation of the words here used. From the religious and moral point of view property is sacred and to invade the right of property is indeed reprehensible. But what is property? From a moral point of view it is that which we or somebody else has produced, that which has been made by human hands, in which human energy is encased. Now what has not been made by human hands cannot be human property. That applies to land, does it not?

Have we made the land? Has any one of us produced the land? None of us has. Have we made the coal underneath the surface? We have not. Have we made the iron that is dug out of the land? We have not. This statement, so often urged by the adherents of Marx, can-

not be questioned as to its truth. We cannot claim rights of property nor can we claim things which we have not produced or which another man has not produced.

We have not produced land; therefore, private property in land, as such, is immoral and it is the root of all evil. You doubt my word and you smile at me as being impractical perhaps, but nevertheless that statement is correct. Mr. Francis Neilson now a townsman of ours, the editor of the "Freeman" and one of the writers for "Unity," published a few years ago a remarkable book entitled "The Old Freedom." He took that title as a counter-statement to the title of a book published by our President, Mr. Wilson.

Mr. Wilson's collection of addresses carries the name, "The New Freedom," and Mr. Francis Neilson, therefore, took for his title the caption, "The Old Freedom." You ought to study that book if you wish to talk on this subject in opposition to me or any one else, or even in your own search for clearness and clarity of thought and conviction. The fundamental thesis of that book is that there should be no private right to land—access to land should be free.

What should be guaranteed by law and should be sacred is this: The use of land shall be open to him who will use it, but no land shall be reserved for those who do not use it. In other words, you cannot keep a lot for future rise in value, unless you actually improve the lot, and you know that is the scheme of the single taxers. They believe that by a system of taxation, you can tax what is called the unearned increment out of existence. It is but morally right that people who hold from us what any one of us needs, the land, should have to pay much more, for the taxes are our contribution to the burdens of society.

Mr. Neilson claims that whosoever does not use land, shall not be entitled to it under the pretext of law. Look

at the conditions in England and the conditions as they were in East Prussia, as they are to a certain extent in Poland today. The bulk of the land is held in very few hands and it is not under cultivation. England cannot produce enough to maintain herself in comfort and yet two-thirds of the tillable acreage of the land is withheld from tillage. Why? Because the lords and the dukes want to hold that land for preservations on which they keep deer, so that when they go out deer hunting they have the deer to shoot. Most of the land is withheld from use, though the population needs more foodstuff than the land produces. Such a condition, of course, adds fuel to the flame of discontent.

Such a condition seems to justify Bolshevism—and what is the mainstay of Bolshevism? Today in Russia they know Bolshevism has brought on misery, poverty and slavery, but what is nevertheless the mainstay of Bolshevism? The fact that under that system the peasants are given access to the land. Previously, the land was withheld from them, and the Russian peasant is hungry for land. He loves land and he wants land to till; he wants to produce, but under the old system he was merely the slave, he had no property right in the very soil he cultivated. Now, because of the Bolsheviki system, the land has been divided and assigned to the workers, to the laborers, to the tillers and farmers. These people have become the mainstay of Bolshevism and the cry for the division of the land has gone up in other republics in Europe.

We have not progressed far enough to the conditions that prevail in Europe, therefore, the evil of private land and ownership is not as apparent to us as it is in other lands. In our cities, however, that evil has already become very intense and very insistent. Why should people have houses which they do not occupy? They close up the house while others are running around wildly searching for a

habitation. When rich people close up their town house in the summer they withdraw from us what is absolutely necessary to the community, to the healthful development of life, to the sustaining of the individual life of those who have no houses.

We hear the cry for more buildings, and while that cry goes up, many, many buildings are withdrawn from public use. This is not, from a moral point of view, to be sanctioned, though the law undoubtedly yet protects those who withdraw their homes from use. Let us remember that law frequently is behind the moral advance of humanity. Many laws are still in force which lack the moral sanction of the newer conscience of humanity. The Romans were right when they said: "Often the highest law works the highest injustice." The law is not always abreast with the moral advance, the moral progress, the refinement of the conscience.

While you are here protected by the law, in the new republics of Europe that is not the case. For instance, when a house is vacated and the owner says it doesn't suit him to take a tenant, the law says: "You don't use that, therefore, we shall take it and we shall bring the tenants in here whether you like it or not. These people must not lie about the streets without shelter. You have more than you need. We shall step in." You call that infringement of liberty? It is, but individual liberty has its boundaries in the social need, in the need of others. That is the true conception of liberty. That will sooner or later become the American law when we take the attitude that some of the new republics of Europe are taking.

I venture to throw these hints out to you because I know that you are a thinking people. I have found my congregation composed of people not given over to sentiment, but always looking for guidance and direction of thought. For that reason, I broach this subject. It belongs to this series.

Religion must be a power and factor for social readjustment. This is my religion, the final arbiter. Let us progress in humanity and preserve the humanity of others. Amen.

THE TWENTY-FIFTH DAY OF *KISLEV* OR THE TWENTY-FIFTH DAY OF DECEMBER:

WHICH EXPRESSES MY RELIGIOUS CONVICTIONS?

May I ask you in thought to go back with me to the discussion I carried on a few weeks ago. I spoke, you will remember, of the function that ceremony and ritual have according to the interpretation of my religion. Maybe you recall that I advanced the proposition that these ceremonies and ritual doings are merely intended as reminders: they are, as it were, the mileposts, the signposts, along the road which our spirit would travel.

Now if you remember this, perhaps you will understand the main argument of my, this morning's, discussion. We had the full ritual observance here of the *Chanukah* festival. Perhaps one or the other of you has read or has heard me declare that there is very little historical basis for the observance of this day as the day when the rededication of the Temple actually took place.

You may recall that this *Chanukah* festivity is one of the many similar celebrations which we find among people of all tribes and of all races. Even the most primitive dwellers on earth had the instinctive feeling that upon the sun their life, their health and their happiness depended. They knew very little of the laws of nature but this they had observed, that when the sun is diminishing its glory in the heavens, human life becomes correspondingly more burdensome and less joyful and, therefore, they turned to the sun in their anxieties and in their exaltations. The sun was the good god for most of them and when the winter months came,

gloom possessed the hearts of the friends of the sun. It seemed to them as if their friend in the sky had either fallen sick or had become a captive to a hostile power, to an enemy brother, or as if he had willingly forsaken, forgotten, and abandoned his poor subjects and worshipers on earth.

Therefore, during the winter months little joy entered the tents and rude huts of these primitive dwellers on earth. But when the midwinter month came, their assurance was fortified by the observation that the sun was coming back and the days were lengthening. You can imagine what intense joy entered the habitations and took possession of the hearts of these untutored children of those distant days and, therefore, about the midwinter month and toward its close, in all primitive religions, we find a day set apart for rejoicing in honor of the sun that came back, having escaped the grasp of the hostile brother.

These midwinter solstice days are antecedent to all historical religions and the historical religions have simply adopted and adapted them. Our 25th day of *Kislev* is one of this vast family of solstice celebrations, only in Jewish thinking, every celebration of that kind had to have an historical association, had to have a meaning in the career of Israel, had to be based on a happening of one kind or another which Israel was to remember. In conformity with this general principle, the authorities of the Synagogue did their best to give it an historical setting. They decided that the 25th day of *Kislev* was the exact day on which the Maccabeans had rededicated the Temple, the day upon which they had succeeded in expelling the heathen hordes that defiled the sacred precincts and polluted the altars of their God, and this historical association has been preserved throughout the ages of Israel's pilgrimage.

Today we think and our children are taught that it was on the 25th day of *Kislev* that they discovered a little flask

of holy oil in the Temple—the only flask that had escaped contamination—and that that flask, containing only enough to feed the holy lamp for one day, miraculously was given the power to keep the seven lights burning for eight days, and in commemoration of this miracle the Rabbis tell us the *Chanukah* festival was instituted. We don't believe in that. We don't believe you can stretch oil for one day over eight days.

Why, then, if that is the case, have I been teaching you in my classes that there is no historical foundation for this miracle, that the *Chanukah* day is really a solar festival, is a midwinter solstice celebration? Why is today again, as every year before, given over to special significance at this morning's meeting? We have chanted the old traditional songs and we have intoned the old traditional psalms. Is that not an inconsistency? They who reason this wise are only beginners in psychology. They have not yet learned that a great many things may be historically untrue and may be the very essence of truth when tested from the point of view and by the resources of psychology.

The ordinary person thinks that he feels satisfied because he weeps, that when he feels sad he weeps, but modern psychology has taught us very often sadness is aroused simply by the physical act of weeping. Our dear Christian Scientists say it is the mind that controls the body but the modern psychologists know that in a great many directions it is the body that influences the mind.

If you weep, instinctively, unconsciously the mood of sadness possesses you and so if you laugh, unconsciously and instinctively the mood of gladness begins to possess you; and that applies to our institutions, to our symbolisms, to our ceremonies. We practise them, though historically and rationally analyzed they mean nothing for us, because it is the psychological reaction which we value.

Now can you deny, friends, if you were devout listeners

this morning to the words I read from our prayer book, to the chanting that we enjoyed, can you deny that through it your mind was opened to the great lesson of our Jewish history?

This *Chanukah* festival is the linking that binds us again to the community of Israel now existing, binds us also to the community of Israel and the experience of Israel and the career of Israel that lies behind us through the centuries in the grave. This *Chanukah* festival brings us again to them and we learn to be proud of our heritage and to understand it all the more deeply.

Now what are the associations of the *Chanukah* tide of the 25th day of *Kislev* that I, in my religion, prize? It is not, as you might suppose, what is so usually emphasized that we Jews always make boast of having had at one time a great general, that we Jews also have in the galaxy of our celebrities a man worthy to be quoted in one breath with Napoleon and with Moltke, with Pershing and with Marshal Foch. We know some Jews are weak enough to believe that is the main accent of the *Chanukah* celebration, that is the main pronunciamento of our *Chanukah* festival. As Jews you were looked upon always as cowards, as having little military ability. Think of it! You have had a Judas Maccabeus, you have had a great general who defeated with ten thousand untrained soldiers ill-equipped, thirty and forty thousands of Syrian soldiers, well-trained and well-equipped. This Judas Maccabeus did defeat the Syrian king who sent hundreds and hundreds of elephants against them. The elephants in ancient military art filled the function and had the place that now is filled and is occupied by our tanks. If we were to translate the stories of the Maccabees into modern language, the king of Syria and his generalissimo had at their disposal a thousand tanks and the Jewish army had neither tanks nor elephants and yet these ten thousand, a mere handful, a mere mob, de-

feated these forty thousand soldiers with one thousand elephants or tanks.

Isn't that cause for us to be proud? We had a Judas Maccabeus. Let them say we are not of military worth, that we are not of military prowess—we had the Maccabeans and we are of the race of the Maccabeans. That is the least note I would have you listen to this morning. We Jews are proud that we have been pacifists. All this military glory does not count in the ultimate judgment of time or of value. The great generals have always been great destroyers. Napoleon destroyed more than he ever built up and all the great wars of which we learned have really been the gateway to misery and dissolution of all humanity.

Not merely the last war, but every war that was waged has showed the hellish instinct in human kind and we Jews ought not to accentuate in our celebrations the military note; we ought, with Isaiah, rejoice that in Israel, the first among nations, was proclaimed the ultimate reign of peace founded on justice, was conceived a situation on earth which would make all the nations pacific so that no nation would equip itself with the instruments of destruction or would again learn the art of war; that the swords would be turned into plow-shares, productive instruments, and the lances into pruning hooks, implements of industry, and that then God would be the final judge if nation had dispute with nation. They could submit their differences to the arbitration of a court in Jerusalem or elsewhere. Of that let us be proud.

Our great men were men of peace, men of love for humanity. Whatever luster there is about the name of Judas Maccabeus or any other general, it pales into indistinctness as does the luster of the stars pale before the burst, in the morning, of the sun's splendor. Let us not accentuate then this military note. Perhaps in days when we were assailed we couldn't help ourselves. Isaiah, the man of peace, stands far above Maccabeus, the man of war.

There is another note I would not accentuate. The Maccabean memories are vocal with nationalistic ambitions and with nationalistic achievements and undoubtedly our modern nationalists are making the most of the Maccabean time to inculcate into the minds of the unsophisticated, the beauty of the national ideal and the glory of the national accomplishments.

Now let us not fall into this trap. The nationalistic idea is accentuated. Judas Maccabeus established independence of the Jewish people, the political independence, but how long did that last? His own family contributed more than any other to the foundation ultimately of Jewish national dependence. The very men who had wrested authority from the hands of the Syrian kings were those who, only one century later, invited Rome to sweep across the frontier, and with Rome's coming Jewish national independence was at an end. So let us not strike this note. I, for one, would not have it done.

Our nationalists are a danger to us as they were a danger then to Israel. On the surface it would seem the nationalists then had the right conception of Judaism and were inspired by the right Jewish spirit. But what I find to be of deep importance in the associations of this day is just this note that there is no power which can triumph over conscience, there is no right vested in the state or in the king to meddle with the freedom of human conscience; that thought is free and that all the attempts of nations or human minds to fetter thought or to crush thought are futile.

That is the great lesson which we may learn today from our celebration. The Jews resisted the king, according to our modern doctrine, spread abroad during the years of our war. No one was allowed or permitted to resist the authority of the government.

That was the doctrine preached in Germany and that was the undoing of Germany. This construction of the state—

the state can do no wrong and that the state's law is always the final announcement of truth, of rectitude, and of probity, that no one subject of the state can criticize the state and that we must all obey when the state is speaking, and when the state has spoken all private argument comes to an end—this was the doctrine practically carried out by the Syrian king. He issued his edict: "These Jews must conform to my religion. I desire to have all my people to be one, a religious unit, and the Jews are the only ones that form the exception. They must come into the general fold. Majority does rule and as the majority of my people are ready to accept my religion there is no reason why the Jews should not also come in."

But the result of the struggle showed that there is no right in the state to interfere with religious conviction, that religious unity and religious conformity is not an element of national unity.

We shall have to learn that again today, perhaps, for the signs of danger are multiplying. In our own country religious fanatics are at work, even now, under the plea that the majority must rule and that the minority must comply and obey, to introduce again a narrow construction of religion and to make us all comply to the demands of that narrow construction.

They have already succeeded, as you know, in regulating our private life. None of us has interfered with the rights and the safety or the virtue of the others, yet they have succeeded in decreeing that in our private life we must conform to the standards that they have proclaimed as the highest and the ultimate. No matter what the economic or moral consequences may be, the majority has spoken and we must comply.

Now the Maccabean history tells us there is no power that can invade the secret precinct of your conscience. Of course, do not misunderstand me, I do not preach resistance

to that which is the law of my land now, but by constitutional methods we ought to try and see to it that the rule of the majority shall not be extended into the territories where that rule becomes despotic.

I do not plead that we shall now sit up and say our conscience is clear and we want to lead our own life as we have been accustomed to as long as we do no harm to others. I do not plead for that, but I plead for us to be on our guard against the Syrian like attempt to invade conscience. It wouldn't be very long before they would be saying that the Jewish religion, not being the Christian religion, must also be eliminated from America.

The cry has gone up frequently and even the United States Supreme Court in one or the other decision has held that this is a Christian nation, Christian because the majority of the people are Christians, therefore we Jews are merely to be tolerated but we have no rights. Against that theory we must be on our guard and defence and the Maccabean period accentuated this.

There is a limit beyond which states cannot go. Coercion is always impotent with conscience. You can drive men to death, yes, that you can do with the power of the state and with arms in your hands, but you cannot drive a man or woman to say this is true if, in his own heart, he knows it is a lie, and with a lie on his lips he may perhaps comply and still truth is mighty and will ultimately prevail.

That is the lesson of the Maccabean conflict. That is what the 25th day of *Kislev* teaches me and it conforms with the basic statement of my religion that every man is born in freedom, that in every man there is the image of God. Therefore man is entitled to live his own life as he sees the truth, as long as that life of his does not conflict with the similar right and the similar privilege and dignity of a fellow man.

If this is the message that I read into the 25th day of *Kislev,* what about the 25th day of December? I know that in your houses and in mine, for that matter, I am open to confess, the 25th day of *Kislev* is exotic, it sounds as coming from away far off and the little folks don't anticipate the 25th day of *Kislev* any more. But they do anticipate the coming of the 25th day of December. So what does that 25th day of December teach me? What is its relation to my religion? That is the question which for a brief moment I would consider with you.

I know that many of us are in a position, in a frame of mind, strikingly similar to that which prevailed in Jerusalem during the times preceding the Maccabean trial and the Maccabean triumph. Then there were many Jews who had but one ambition—to hide their Judaism. They adopted non-Jewish names. Mr. Joshua became Mr. Jason and Mr. Moses became Mr. Menelaus. If you find any subject more fertile for caricature than this I don't know it. Think of a Jewish Menelaus! There were thousands in those days and, furthermore, for the non-Jewish religion the Jews had enthusiasm, but for the Jewish religion they cared very little. To prove that, on the 25th day of the winter month they had a great celebration in Antiochia, the capital of the realm, in honor of the sun god.

I told you that the 25th day of the midwinter month was also set aside as a holiday to the sun god and they had a great holiday there. In Jerusalem they collected money and gold and it was sent solemnly by Jason to Antiochia so that the king would say: "See my Jewish subjects have remembered my Syrian god, see the gold they have sent!"

I am sure the same thing might happen today for we, too, have Jews that do not go to the Jewish Temples. Of course not, that is antiquated. That would mark them as behind their age, but, behold! they crowd into the Episco-

palian Churches and in such large numbers that for self-protection the Episcopalian Churches have resolved not to admit any more Jews. They are afraid they will say: "This is a Synagogue instead of a Cathedral." Therefore they have restricted the number.

I have been told by Jewish builders that the principle of percentage has been adopted in hotels, that only a certain percentage may be admitted that are Jews. All others are not bound by percentage, but we Jews must remember to be there early. Perhaps the percentage is closed before we put in our application. In Hungary they have limited the Jews to a certain percentage in the universities and higher schools of learning, because the Jews will flock into the higher schools. The Jews are always anxious to learn and our dear friends who are not Jews might perhaps not compete successfully with the Jewish student. Therefore they have shut the door and if you are a Jew you must remember that there is a percentage and if the percentage is full you must go home, you cannot study, unless you study at home.

Now in those days in Jerusalem they sent gold and silver to celebrate the holiday of the god-king and the sun-god in Syria. It is just as if today, and I am not so sure we will have it one day, one of our rich Jews were to give a large donation to the Presbyterian fund for the conversion of the Jews.

You may have often heard that the Jews in Palestine at that time followed Greek customs and adopted the Greek language. We shall not deny that they did that, but it was not the intention to do away with the Greek culture in the Maccabean struggle. Quite to the contrary. What the Maccabean and pious people of that time objected to was the adoption of customs nominally Greek but which were pagan customs, degrading customs that endangered the morality and purity of the individual Jew.

Against that aping of non-Jewish customs the Maccabean struggle warns us and we ought to be on our guard. We are Jews not in the sense that we are hostile to non-Jewish culture and to non-Jewish thought; we welcome culture from whatever lamp or art it may proceed. Our doors are open, open to all that wish to come, open to every thought, but what our struggle today warns us against is that we should fall into the error of holding everything that is non-Jewish as better and nobler than the best and noblest that Judaism has produced and wishes to inculcate into us.

In those days they imitated the Greek customs, indeed, but the Greek customs at their worst. They erected houses of shame in Jerusalem and they practised athletic sports which were repugnant to the sense of Jewish purity and Jewish dignity. It was the men who then made a show of their nudity and thought that the thing to do was to appear in the gymnasium absolutely exposed. That was considered to be the highest concession to the spirit of enlightenment. Instead of standing for Jewish purity and Jewish virtue in the name of being liberal cosmopolitans, they adopted the so-called Greek culture, but it was a caricature of Greek culture. The true Jewish and Greek cultures met in Alexandria about that time and there these two cultures made a covenant—they established a new harmony of thought. The greatest Jewish thinker of that time was a man called Philo and he was a pupil and a propagator of the doctrines of Plato.

We, the reform Jews, have not imitated the customs of the others and we don't want to imitate them, but we want to reconcile Jewish thought with world-thought, Jewish culture with true world-culture. That is the intention of my religion and of your religion. That is the spirit in which we celebrate our only memories and have respect and regard toward the signs and the symbols of our names.

Now compare our *Chanukah,* the 25th day of *Kislev,*

with what the 25th day of December seems to inculcate and emphasize. Of course we have been told it is the day of good will to men and of peace on earth. The birth story of Jesus is repeated on that day; the angels sang out into the night: "Glory to the highest and peace to men on earth." That is the birth song of Christianity, they claim. In truth it is an echo of the song that is sung to the present day in the Jewish Synagogues. Christianity is, after all, in its best announcement only an echo of Jewish pronunciamentos, and that very song of the angels is intoned every Sabbath in every Jewish Synagogue. "Glory on earth and in heaven."

You see the difference? The angels of the New Testament sing God's glory is in heaven, earth is neglected, but the Jewish song from which the angels' song of the birth-night is taken says: "Glory must be to God in heaven and it must therefore be a glory on earth." And then comes the explanation and praise to the men that are righteous. You can have no peace if men are not righteous. You can call peace, peace, peace, say our prophets, but there is no peace for the unrighteous. Therefore the Jewish song which is chanted in the Synagogues when the scroll is taken back to the holy ark, says there shall be glory to the righteous people—Glory to the righteous—and if you have righteous people on earth, naturally peace will follow.

Christianity claims to have announced this first and to have been the only one to sound this high song of welcome to the new-born child of humanity in whom humanity and divinity came to unity. Jesus was never born in Bethlehem. The 25th day of December is also an old mid-winter festival, a pagan festival, and even the symbols remind you of pagan times. Of course, I doubt not, every one of you will have a Christmas tree. I am sure of that. You know what that Christmas tree is? It is a Christian symbol, it is only the symbol in the celebration. The

Church fathers and the later authorities wanted to have a tree of life as the symbol of the Christ and therefore they took the pine tree, the old German Tannenbaum as the symbol of Christianity.

Maybe you remember that when you were little, if you saw your neighbors (I mean across the ocean, not here in this country)—maybe when you were little in those great metropolitan villages from which most of us come, you may have peeped through the window when the neighbors had one of those Christmas trees, for even though you were brought up by Jewish parents they did not interfere with children peeping into the window next door. You may have remembered that the main ornament of that Christmas tree was an apple or there were apples on the Christmas tree—little apples, nothing else. No gaudy things that we, in America, must have to decorate a Christmas tree properly, and if I want to know how to decorate it properly I must come to a rich Jewish family and I can learn it there. But in those days there were only apples on the tree.

Why were apples used? Because the apple had been eaten by Eve in paradise and therefore paradise was lost and Christ came back to counteract the evil effects of that unripe apple that Eve and Adam had partaken of, and therefore the apple on the tree gave the hint of the Christology. The tree itself was a sign and a symbol of Christianity, being the religion that had the tree of life. The Christmas tree was not introduced early in Christian tradition. We do not find it any earlier than the sixteenth or seventeenth century, and the first place where it was found was in Strasburg and Alsace.

There they first had the Christmas tree and you may remember how the base of the tree was arranged in the form of a cross. Here again we have the symbol that Christianity is the religion of salvation and that Christianity

undoes what came upon humanity through the fall of Adam and Eve in paradise. But you will tell me that "these are all trivialities. The tremendous fact stands that the day has become the day of good will among men, has become the day of cheer for the little folks. Will you deny this?" I don't deny it and I would have you celebrate Christmas just for that reason; not as a compliance with Christianity, but as a protest against the very Christianity that claims to have given us the spirit of good will.

Has Christianity done that? It has not. With the birth of Christianity came religious persecutions, came the effort of states to make of the Christian religion the state religion, with the result that whosoever was not religious was excluded from national right. It gave birth to anti-Semitism which is more religious than rational. All this came as a consequence of Christianity, which is not in harmony with the Christmas spirit. It is not the religion of Jesus, the child said to have been born in that night, but is in harmony with the dogmatism of Paul.

Paul is the founder of the Christianity with which we are at war. Jesus was merely a teacher of our Judaism, the universal Judaism. His maxims are echoes of the principles of the Synagogue. His hopes none other but the hope that the Judaism of the Synagogue always will be cherished. He dreamt of a united humanity but the same dream was the ecstatic forevision of our great prophets, was the hope sustained and the power that maintained the Jew under all his trials and triumphs to be true to himself, true to the God of all humanity, true to the ideal of universal peace.

Now the children's day you say is Christmas. I wish they would know that. They tell that shortly after the birth of Jesus every child in Jerusalem was killed by Herod. You may often have seen the picture of the "Slaughter of the Innocents" as that is called. Herod the King of the

Jews, the Maccabean descendant, gave the order to kill every child of a certain age, because he expected thereby to kill that child that had come to earth in the night of the nativity.

Now Herod has been branded for this so-called cruelty of his in colors darkest and Herod stands out as the very incarnation of the fiendish spirit, the spirit that is cruel to childhood. Well, let them remember that they don't kill with the sword any more, but they have killed hundreds and thousands of children in Central Europe with as little compunction as ever Herod felt and they have killed them most cruelly. They speak of this religion as the religion of love. They say it was the first to tell us we must love our enemies. They overlooked in their joy of having love for their enemy the old Jewish commandment: "The father shall not be killed for the sins of the sons, nor the children be put to death for the sins of the father." Did those little children in Germany and in Austria-Hungary and in Russia, did they bring on that terrible war? Had they any guilt in bringing upon humanity this fearful catastrophe? Had they been spreading the gospel of hate? Why then should they have been exposed for the sins of their fathers to the cruelty of what! Of death by starvation. I know death on a ship that is torpedoed is a fearful thing and the children that went to the bottom of the sea cry out in protest against war and all of its cruelty, but the agony of those children and their mothers was but brief. At the utmost half an hour, and the curtain rang down upon the tragedy. It is Bernard Shaw who says that. I quote him. He said that we may compare the agony of these children. You say that the German children must suffer because some crazy leader of a German submarine sent to death innocent children, therefore the German children must suffer, but they suffer worse than any child did on that ill-fated boat. Agony prolonged and suffering ex-

tended. Have you any idea what it means to starve to death slowly, to have just enough food so as to prolong that process?

Hundreds and hundreds of children in Europe today are exposed to that fate. They are starving and their poor mothers have to stand by and look on, see their little darling whom they brought into life with pain and love as intense as any that may have marked the birth of a king or the birth of Jesus himself. Their poor mothers stand by helpless; their children are dying by starvation. Is that the great accomplishment of Christianity? Is that an illustration of their boast that we Jews have the law: "An eye for an eye and a tooth for a tooth and a life for a life." They have the law of love, we Jews have the law: "Children shall not die for the sins of the father and the father shall not die for the sins of the sons"—that is in our Bible.

They say it is also in their Bible, but in their joy of having found love for the enemy they forget to study what love for the enemy implies. It is time that we should correct that and I hope the Christian Church on Christmas morning will do its part to put an end to the slaughter of the innocents in Europe. It is a suffering according to our religion which should never have come upon them. So you see if I have the choice between the 25th day of *Kislev* and the 25th day of December, I shall open my ears to the 25th day of *Kislev*. It speaks of the victory of the weak; it speaks of the defeat of tyranny; it speaks of liberty of conscience. The other speaks of peace and at the same time calls out from the dim past the fact that the very believers in him who, they said, was born on that night, were the men of war, were they who went abroad to throttle liberty, who resorted to the Inquisition and to the funeral pyres to bring men to Christ, saying it was better that their bodies be burned and their souls saved.

With me the 25th day of December is neither Jewish

nor non-Jewish. Before Christmas ever came to be the day of Nativity there were the midwinter festivals all over the world. It was celebrated by the unconquered Romans who knew nothing of Christianity. The gifts and presents of Santa Claus belong to the heathen institutions. The historical associations of the 25th day of *Kislev* teach me of liberty and tell of the power of each one to be the majority as God is supposed to have said to Abraham: "Abraham be not afraid, you and I are the majority."

One and God are the majority. That is what the 25th day of *Kislev* reminds us of—and the 25th day of December strikes a much weaker note. It pretends to have heard the angels' choir sing: "Glory in the highest," but no glory on earth. The Jewish song from which that is taken was: "Glory on earth and then there is glory in the highest." You cannot worship God and proclaim his glory unless you on earth show you are imbued with the spirit of divinity, that you make love the guide of your life and that you may through being guided by love bring peace to the earth, peace to the righteous. Peace is founded on righteousness and on justice. That is the proclamation of Judaism. That is the song from which the song of Jesus was taken.

Let us then on Christmas day be moved to think not merely of our children but of the children that are starving in this year abroad of Christian grace and Christian salvation. May God imbue us with the right spirit, the right Maccabean spirit of being true to Judaism, hospitable to every true thought, no matter by whom uttered, to be not merely imitators of the immoral customs of neighbors on the plea that the Jew must conform with every immorality and ought to show his great liberal spirit against that liberalism, this spurious cosmopolitanism.

May a good God preserve us, may a good faith guide us to a better understanding to what our spirit shall be,

the spirit that is courageous and the spirit that is self-conscious and proud of our past, the past of the people of peace, the past of the people devoted to truth, the people of martyrs, the people of sufferers, the people that were persecuted and did not persecute. May that come to us now in rich measure more and more. Amen.

THE RELIGIOUS BASIS OF THE FAMILY—LOVE AND MARRIAGE

Text: Genesis ii. 21-24.

My subject today will be, and I think it is timely, the history of marriage as an institution and the influence religion has in the making of that institution; and then, of course, the final question: What should be the religious influence on marriage and what is the religious basis of this institution?

Were I a member of a women's organization I should say: "Why religion created marriage, religion founded marriage. What is the use of going beyond the Bible to understand how marriage developed? Isn't marriage in consequence of an ordinance of God? It is even written in the usual certificates of marriage issued by the civil authorities. You find in it the phrase that these were united in marriage 'in accordance with the ordinance of God and the laws of the State of Illinois.' " The ordinance of God then is supposed to have been the root out of which marriage came. If God hadn't instituted it we should not have marriage.

But unfortunately I am not a member of the Council of Jewish Women and therefore I have not that fullness of wisdom and I do not believe everything that is written down in the Bible the way apparently they do. If I make that statement it is because recently I read some of the papers that were delivered at the convention of the Council of Jewish Women and to read those papers is enough to make one who has been teaching in Jewish congregations for over forty years disappointed in himself.

There isn't the least trace that the Council has taken even notice of the position advanced by me and others of liberal mind in the Jewish pulpits. We still hear, as we heard fifty years ago, all about the beauty of orthodox religion, all about the poetry of orthodox ceremonials. In that spirit they will point to the passage in the Book of Genesis where we learn that God brought Eve to Adam after having made her out of his rib and that therefore woman is called "isha" in Hebrew, because she was taken from "ish," because she was taken from a man, an etymology that is entirely wrong though it is in the Bible. Then God told them that they shall be, as it were, one person, one flesh. That was the institution of marriage. So marriage goes back to the Garden of Eden when the flowers were in bloom and when the bowers were green.

Now I am going to talk as if I knew "woman" as the novelists do. Adam dreaming, dreamt of a most beautiful woman (and dreaming of that most beautiful woman, of course, according to the new theory about dreams, that dream meant something) and as he awoke from his sleep and rubbed his eyes he found that his dream had given him a pain. There was something lacking here at his side and as he became a little bit more conscious of what was going on, lo, and behold, there stood by his side a most charming creature. He couldn't feast his eyes enough upon her and then he burst forth: "Indeed, this is of my bone and flesh," and God blessed them, and that was the first marriage ceremony, and ever since, because that happened in Eden, men have been either wise enough or, may I say, foolish enough to have dreams like Adam had. They feel a little discomfort in their side after the dream and in order to ease that pain they rush out until they behold in the flesh the vision of their dream.

Now that is generally told to the Sunday School children as history, as absolute science, but we know there is no

artificial origin to the institution of marriage. It was not instituted by ordinance of God. The ordinance of God came after the institution had been established and had worked for many and many a generation among men. Nature compelled men to contract marriages and because in the struggle for life the primitive races soon discovered that marriage was more protective of individual life and more apt to prolong the life of the race they kept to contracting marriages.

In the struggle for existence, under the operations of the laws that Darwin first suggested as the laws in the household of nature, men discovered that the marriage relation of one kind or another was a safeguard to them, for their own life and for the life and the continuity of their race. This is the biological origin of marriage. It was not proclaimed from heaven and it was not ordained in heaven; it came to be an institution of human society because human society had discovered that this institution was a bulwark of safety, helping to prolong life and guaranteeing the existence of the race.

Now, then, what had religion to do with this institution and what is the religious function in this institution? We know that originally the marriage relation was not what we understand to be, monogamic. The first form in which the marriage relation is known to have existed was a marriage relation that was only temporary, for we know and we have discovered that in the folk-lore and also in the literature of many a backward race, that originally kinship was traced not through the father but through the mother. They who had the same mother were brothers. Those who had the same fathers were not considered to be blood relatives. Kinship was traced through the mother and that condition we call the matriarchal period, the period when the mother ruled.

The mother was the head of the family and through

the mother, family relations were traced and were established. But this matriarchy is also connected with polyandric unions. You understand what this means; it means "many men" in Greek. In these matriarchal times they did not frown upon marriages in which many men claimed the right of husband. Quite to the contrary the more husbands that one woman had, the greater her renown and the greater the regard that she enjoyed among the tribe.

However, in time, this polyandric condition through biological laws was seen to be not as effective a protection to human society and to the tribe as was another union, the clearly monogamic union, the union between one man and one woman. And so by sheer necessity under the discipline of nature, under the laws of natural conditions, men arrived at the conception of a monogamic union—one man and one woman—united for life and united for a definite social purpose.

Now here is where religion comes in as one of the corner stones of the marriage institution. You know that ancient religion is almost exclusively the expression of the family tie. Ancient religion expresses the belief that God and men are one family. The God is of the family of his worshipers and the worshipers are children unto that God. That was not merely poetic language, but it was actually thought that God and his worshipers were of one stock, that God in heaven is the father in a physical sense, even of those that pay tribute to him at his altars.

Therefore the marriage relation was always under the guardianship of the tribal god. They who entered into this new relation of man and woman thereby were commissioned and were expected to increase the number of that god's family. For this reason God blessed the union just as you have heard me read from Genesis: "God blessed the union and He commanded them to be fruitful and to increase." God, through this new couple of his creatures,

was again made Father. In this manner primitive religion that hailed the god as the father of the tribe stepped into the home when a new home was founded and in the name of that god blessed the new union in order that it might be fruitful and that the tribe might extend and the tribal deity might have more to worship and to serve him.

Now originally marriage was endogamic and only after a while did marriage become exclusively exogamic. May I take a minute's time to explain that endogamic means marriage within the tribe and exogamic means marriage outside of the tribe. It is not because the original tribal populations of the world had through experience learned that marriage contracted between two that are of the same blood might result disastrously to the offspring—they knew nothing of these new laws of ours, they knew nothing of Eugenics, they acted altogether instinctively and spontaneously. They had the notion that god, the tribal god, was interested in the new family and the thought soon came to them that god, in order to extend his realm, ought really to be in marriage given a new child, as it were. If you married in the same tribe, why every member of that tribe was already in the family of that god, but that god, like a modern monarch, was intent upon getting new subjects, upon expanding his realm, and that could only be done if through marriage members of another tribe should be taken to the new god and by him adopted into his family, which thus had become larger by the accession of a new member from without.

This religious thought gave rise to what is called the exogamic union. It was a union exclusively between members of different kinds of classes and tribes. The endogamic union came to be tabooed. It was looked upon as incestuous. If you have read some books of recent publication on psycho-analysis you know that a number of publications on the subject of taboo and incest have been issued.

Incest originally was not shunned and not dreaded on account of its disastrous physical effects, but on account of its religious effects. Those that married within the tribe committed incest. That is to say, they offered offense to the god, the god who was the one the family desired. The family was not extended and they who chose their partner from their own tribes contravened and thwarted the intention of the god. Such a union, distasteful to the god, would be visited with dire punishment. That is what we call the incestuous marriage.

Therefore soon after they had experimented with the endogamic unions and religion had tabooed them, they resorted to exogamic unions; and here arose a new function for religion. The girl that was dismissed to another tribe or the girl that was accepted into another tribe was virtually dismissed from the altars of her god and was virtually received at the altars of the new god.

Now who could dismiss the girl from the altar of her native god? The priest. And therefore the first element of the marriage ceremony was a ceremony of dismissal. The priest dismissed the girl from the bondage to the old god and then when the girl was received into the new tribe in the name of God or of the tribal god, the priest welcomed the girl and by some mystic ceremony, sprinkling of rice or something of that sort over the girl, made her a member of the new tribe.

That was all there was originally to the ceremony which formed a part of the marriage bond and marriage rite. You do not know that many of your customs today at your most fashionable weddings go back to your barbaric days. Why do you have that wonderful bridal procession? It is a marionette show and you have seen it as often as I have. Where did you get the idea of that procession? It has to be done in a certain way. May I tell you what is the origin of this bridal procession with all the fuss that

really makes the Rabbi feel he is out of place in a ceremony of that kind when he hears to the right and left of him: "How does her veil sit? How does her train look? Oh, see how they run! Oh, it has to be just so!" No wonder they have to have six or seven rehearsals to be sure they are doing the thing just right. What is at the bottom of all this bridal procession?

Time was when girls were scarce—not in our day of course. But time was when girls were very scarce and as men could not marry the girls of their own tribes they had to look out for other girls and how did they get the girls? First by capture. They sent out a military expedition to capture girls or even married women of the other tribe and they brought them home in triumph. Your bridal procession is the after-echo of that triumphant tribal procession of conquerors that brought home from their predatory expedition the girl or woman they had been sent out to fetch home.

So now you know when you are marching in, and it is a sight to make the gods laugh when you march in according to the latest dictates of fashion, you are imitating the customs of ancient barbarians, you are enacting a triumphant procession, when the young men sent out had brought back the girl. You bring the girl in as though captured—it is the procession of the conquerors, of the home-coming.

I who know these things through folk-lore and biology and tradition and literature cannot help at times but be moved on these occasions to think that after all our progress has not been as great as we think, that after all there is a great deal of barbarism even in us today. Here we are still enacting the ceremony of the captured bride, with the warriors bringing in the girls in long processions, shouting, triumphant, that they had been successful.

When the original population of the world became more refined, this way of getting wives by capture ceased to be

attractive to them and they devised a new method. Instead of capturing the bride by force of arms, they purchased the bride. The father was paid for his daughter. He received a sum of money to let the daughter go and of course the one who carried on the negotiations, coming home with the girl, was very triumphantly received. Maybe he deceived the father. He tried to make a good bargain, offering certain terms, which, under other conditions, might have been harsher, and if he succeeded in getting the girl at a low price when the market was over-stocked, you can imagine how he felt.

You probably remember the story of how Rebecca was brought home. The servant of Abraham is sent out to bring home the girl. He gives the parents much money. The girl is the secondary consideration. The parents receive it and this man brings Rebecca home. She has never seen Isaac, in fact, when they are out in the field he says: "You see that man walking there—that is your husband." That was the way they got their wives by purchase and you know that many of our marriage symbols and ceremonies today harp back to these institutions of purchase. When you give a ring to your wife that is in lieu of the purchase money.

You have other things in your ceremony that remind the student of those remote days, but to be brief, wives were secured in primitive days either by capture or by purchase and you can imagine what little love there may have been in those days. They didn't first court each other. They didn't first try to find out whether they were suitable one to the other, but by force superior the girl was taken and brought to the house of her future lord or by purchase she was secured and again, without her consent, she was given over to the control of the man. These are remote days, but many of these ideas still prevail in days we call more civilized. Religion had its share in making relations be-

tween man and wife more refined and more intimate than they could have been under the old system where the wife was captured or purchased.

Religion began to dream of a union not merely by capture or conquest but by consecration. That has been the Jewish idea and I go back again for our own elevation and edification to the old Jewish ideas and to the old Jewish institution. The Jews never were a people given to romance. They were always realists; they had their feet on solid earth. Even in their religious thinking they were not emotional and they were not sentimental. That was left for our day.

A new departure sees the day of our new women. We are beginning to have a religion in Judaism that is also sentimental and emotional. The more you cry, the more you have of God. Our religion has to be lacrimose to be religion and he who does not cry is not religious; he who has not devoured for weeks of one gallon after another of vinegar is not religious. The sadder your face, the more humble you are, the surer you are that you are religious.

That has never been the Jewish idea of religion. The Jew was always a religious realist and he kept his feet on mother earth. This he did in the selection of his life partner. He was not stirred by what we call love. Those who have made a study of this subject are agreed that much passes for love which is fundamentally only vanity and conceit; it is something which really does not fill the function socially that love might perhaps fill.

A great many people think that love is that which makes you idealize the one that is the recipient of your love. Idealization is a very dangerous process—to invent, and to prescribe, qualities that in reality are not present and may not be expected in due season. But there they are, these young people, that have been fed on the new literature, the literature of romance. They think that only then can they become the life-partner of another if at a certain mo-

ment they felt, as it were, they have been struck by thunder or as if a flash of lightning came to them. Unless that comes they wouldn't hear of marriage.

Now these very marriages made upon love at first sight as they are called, are generally those that turn out unhappily, and no wonder. That love at first sight is full of visions, it is full of hallucinations. You accredit your beloved with qualities that he has not in his possession, with perfections that are not his and are those of no man on earth. Then comes the hour of awakening, the hour of disillusionment. You see your husband is made of common clay. And the wife, she is not made of finer texture than others have been and therefore you are disappointed and from the first awakening you are face to face with the deception as it were, an unconscious deception, practised upon yourself. Thus from the beginning the root is poisoned and happiness cannot ensue.

Now the Jews never encouraged or entertained this kind of sickening and sickly love business. Much more sound sense is in the anecdote I have told of Rebecca and it will bear repeating. An old Jew came home and told his daughter: "Rebecca, you are engaged," and she said: "Engaged! Engaged to whom?" "Here, here," he says, "children mustn't know everything." But when she insisted, he said: "Well, it is Jacob around the corner." She said, "Jacob! I don't love him! I don't respect Jacob!" And he turned to his wife and said: "Woman, will you listen to the nonsense our daughter is saying, she says she doesn't love and respect him. Rachel, did we ever love and respect each other? We got along all right."

And there is truth in that anecdote. What that man had in mind was that he and his wife were never smitten with that sentimentalism. They looked at life with open eyes and got along happily, for what is the basis of love as Judaism understands it? It is not the gratification of pas-

sion by any means, it is not the gratification of vanity, it is not the exaltation of desire to heights which human feet can never reach, but it is the recognition of duty, it is the recognition that here are two lives that might be blended together, that might be consecrated each to the other, and both to a higher task, to a higher social responsibility.

When two people, two souls, are alive to their duty and understand that each can help the other in performing that duty, then is the basis found on which according to the Jewish thinking and feeling the family must be reared. That is what the Jewish people always have practised and that is the thought that kept the Jewish family life so pure and chaste.

That is the teaching of the Jewish religion. Thus was laid a foundation on which the family could be reared, a foundation strong and lasting. That makes clear why the Jews were free from many of the ills apparently besetting others. The disruptions of the family tie were never so frequent in Jewish circles as they have been in others. The Jewish religion brought that about, for the Jewish sacramental word is "duty," not enjoyment, not pleasure, but contribution to another's life, contribution to the life of the community. The young people who were under Jewish instruction and Jewish guidance at the threshold of their united life knew and read that this new life of theirs was not to be a gay white way to pleasure and gratification, but was a portal to high duty, a duty owed to the community, the duty owed to the whole race of humanity.

Therefore the end and purpose of married life, according to Jewish instruction, was the begetting of children. A childless union was deplored as an unhappy union and the one insistent prayer of every Jewish married woman was that God might bless her with offspring, with a child. When the Psalmist wishes to state the highest exaltation of joy he says: "You will become the inhabitant of a house

in joy, like the joy that has come to the mother of children," and all the biblical characters, some of whom you remember, I dare say, carry this note. In the biblical legends the mother prays for the child, asking God's intervention that her hopes of motherhood might come true. That has been the attitude of the Jewish woman at all times.

Man and woman entered marriage with a full recognition that marriage was a social factor, that marriage was an element in the upbuilding and in the keeping of the human family, and that nature and God had ordained that the human family should be maintained by the birth of a new generation. The marriage relation was hallowed in this conception. It was not to be the gateway to carnal or any other indulgences, but it was the gateway to a high service, a service at the altar of God, the altar of humanity.

Now who was the lord and who was the slave in that relation? No one was lord and no one was slave in that relation, according to the teachings of my religion. The old legend even expresses it, when Eve was made she was made to become a help equal to her husband, to Adam, a help-meet. It ought to be written a help-mate, on a perfect level of equality with him, the equality not of function but the equality of duty. Woman's function is different from man's function. We can all resolve in constitutional assemblies, and by constitutional amendment state, that women and men are equal. They are not equal in natural functions and not even in their natural competencies.

The Jewish woman was never a slave and she never complained of being a slave. The Jewish woman had her share in the conduct of the household. She was the priestess at the altar of domestic felicity and purity. In that task she found the fullness of her life and fullness of life is the synonym for happiness. The Jewish woman never craved for happiness as a thing in itself, or for admiration from others save her husband. She never looked

for outward trapping as equivalent for happiness. When she was queen in the household, she felt her life to be complete and when the children gathered about her and asked her to give them her blessing, that was the acme of felicity; beyond that she craved nothing.

The Jewish marriage was therefore a sensible one and that brings me to another by-subject of my theme. What about the economic basis of married life? Here, too, the Jews displayed their good common sense. We know that there must be a certain amount of economic security to marriage. There must be an economic basis for the erection of a new home. Without that basis the chances are many that the venture will issue in failure and therefore the Jews have always had a care that in the uniting of the two lives the economic factor should not be overlooked and neglected. It was not stressed beyond reason, but it was regarded and respected and the result shows the wisdom of that provision.

Nowadays when young people under that illusion of first love run away and talk about love in a hut and love in God knows what else, come back to the stern reality that love is not enough to bring bread every day, that love is not sufficient to provide shelter as shelter is needed, then, of course, with this bitter experience, love flies through the window and all the dreams are dissipated. Perhaps we ought to deplore this and weep that we do not get into the marriage hour a magic wand that we can only wave about and get every wish fulfilled. But such are the conditions of human, social life, such are the conditions of our whole life that we must work for what we want to eat and without work and without the opportunity to work we cannot satisfy our physical hunger.

Now that being the case, the Jewish idea that the first condition for future felicity and happiness is a certain degree of economic security, of economic prospects. Experi-

ence has approved of this view as the wisest and we will come to it sooner or later in our own country. Hitherto the young man who was willing to work was sure to find work, but under present conditions that is not quite as certain as we used to assume it was. Therefore, the economic element ought also to be considered, for that which you call love is apt to be dissipated when hunger is a guest in the house and when want and distress have crossed the threshold and become permanent lodgers.

The Jews never speculated in possibilities. They wanted realities and therefore when the young people wanted to become married they consulted their parents. That was another factor in the Jewish marriage. It was the result of the Jewish religious training; the young people were brought up from early childhood to know that you can have no better friend in the world than your own father and mother, that they are moved merely out of consideration for your happiness. They are merely influenced by the thought of your own future felicity.

Trained to this view, the Jewish boy and the Jewish girl would never dream of contracting a marriage without first securing the approval and the blessing of his and her father and mother. That is old-fashioned, I know, and still I want those children to know that if they begin their own life again, they ought to have the blessing of their parents, the approval of their parents. I know the old fashion prevented many an ill-advised union and many a sad day of disillusionment, a sad day beclouded by sorrow and full of tears and full of misery.

That was the influence of the Jewish religion in the making of marriages and therefore, on the whole, the Jewish marriages, nonromantic as you might think they were, were the happiest after all. Consideration of the family was the first element and was the insistent emphasis of that union and hence very frequently the union lasted when

perhaps one or the other had shown himself to be weak and one or the other even had gone astray. They would not separate. Why not? They bore what they had to bear and they bore it patiently. They never thought of self but of service to others, the service to their children and for the children's sake they remained united, when perhaps according to the dictates of our modern philosophers they ought to have separated. They remained united and saved the children from an orphanage created by the law, because they felt that it was not they who were the chief factors but the others.

That is what the Jewish religion brought about and my religion is aiming at the same thing. According to my construction marriage is a sacred relation. The law calls it a contract but the law even makes an exception in that case. An ordinary contract you can break if you so choose without interference on the part of the law, but you cannot dissolve that relation without consent of the law. You have to go to court to be divorced, for the state has recognized that this contract relation is entirely different from any other of similar name.

But for me, in my religion, this is not a contract but a consecration. That means each must give without expectation of receiving and give willingly and give abundantly of his own self to make the other self richer and purer and stronger. That is what consecration means. It means service at a higher altar, the altar, if you so choose, of love for this relation. It will result in love in the sense that it means respect and esteem and highest confidence and highest loyalty one to the other. That is the love which will ensue as the fruitage of the consecrated relation.

So religion is an agent making for happiness and stability. It is this because it produces or aims to produce a mental attitude and a mental figure that forgets all about self and only considers and weighs what is of interest and effec-

tive interest to the community at large. It forgets all about self and emphasizes service for others and on behalf of others. That is what my religion would furnish as the basis of a fortified and strong marriage relation.

Marriages, of course, it is said are made in heaven. In a certain way the old Rabbis do believe that marriages were made by God. An old matron is reported in the Talmud as having asked a great Jewish teacher: "You say God made the world in six days?" "Yes." "What has He been doing ever since the world was made?" And the Rabbi answered: "Do you know what he has been doing? He has been making marriages. He has been seeing to it that the son of this man will get the daughter of that man for wife. That is what He has been doing. He is a *'Shadchan'* (and that word is actually used in the Talmud)." The Roman matron said: "That is a silly business and an easy thing to do." And the Rabbi said: "You try it once. You have a lot of slaves on your big estate, slaves of both sexes. Now you get the slaves together and you go out there tomorrow and say that this slave must become the husband of that slave and that slave must become the wife of that slave."

She went out and did it but two days later she came back to the Rabbi and said: "I was mistaken. That is not as easy as I thought for the day after I mated them what did I behold? The women slaves came back all beaten up and the male slaves were all scratched up. It wasn't easy and therefore I withdraw my criticism. It is a difficult business," said the matron, "and God must be kept busy arranging marriages."

In this way our old Rabbis expressed the fundamental thought that it is really a sort of a divine function to establish a new family. That is what was meant in the verse I read from Genesis, which is so often mistranslated, though the construction of the mistranslation must be admitted to

be very fine. "They shall become," says the Bible, "one flesh." In other words, these two shall become a new family and therefore it says: "Man shall leave his father and mother and cleave unto his wife." He founds a new family, he becomes the head of a new family and ends the control of his father and mother under whom he was.

So here you have, even in Genesis, an understanding of the teachings of sociology and biology that marriage is a biological process and a result of biological necessity. But by religion, this new result of biological process is heightened and lifted up into a new function, the function of being the antidote to selfishness, of being the power to bring out the best and the noblest that is both within man and within woman. The family tie is to be considered the strongest and never to be violated after this no matter what may result from it.

Marriage is not a burden upon the one but is really a blessing; to have children is not a burden. We still are under the old conceit and misconception that Eve was cursed to bring forth her children in pain. That is an old conceit due to the nomadic viewpoint. The nomad could not conceive of it in any other way, for when the nomads moved about they were a burden and this curse was there conceived: "She will bring forth children in pain and travail."

You know that our Indian women here and those of the Semitic tribes give birth without any pain. The freer life that they lead has so affected the structure of their body that the bearing of the child is not a pain and is not a labor; and I believe if our women were to lead an active and sober life, if in their dresses they were to consider a little more, I won't say the laws of morality and the laws of purity, but the laws of hygiene, the burden of bearing children would not be difficult.

I intended speaking only from the sociological point of

view, about being blessed with children. Religiously speaking, the child ought to be a blessing and is a blessing. A new family is founded when the two, man and woman, come together. It is for them to see that each one lives for the other and only for the other and bears with the other and for the other, enjoys with the other whatever life may bring and bears for the other whatever burden life may impose.

Now I said that we Jews never had really much of that romantic, sentimental love business and yet the sweetest love story ever written, none was ever written more sweetly than this, is found in Genesis where we read that Jacob served for Rachel seven years, mind you, seven years and these seven years seemed in his eyes to be but one day. Seven years like one day because he loved her. Love makes everything bearable. Love makes everything sweet and every service light, and this is what is illustrated there in this one-line, beautiful love poem. He served for Rachel seven years and these seven years seemed to him but like one day because he loved her. Whatever we do with love in the heart and under the consecration of love becomes easy, becomes its own reward, becomes its own incentive. That is what we may learn from this.

Just one word in conclusion: A marriage that was not blessed by children, according to the old Jewish law, could be dissolved for the reasons I have indicated. After ten years if the marriage was not blessed with a child, according to the Jewish law, the husband could dissolve that marriage. He could divorce his wife. The story goes that a man had lived most happily with his wife, but they had had no children and so he told her with a heavy heart he would have to divorce her because he felt that his life had been without purpose unless he was to leave behind a son or a child to perpetuate his name. The good wife consented, but she pleaded that before she left the house she should be allowed to entertain her friends and his friends and to

take with her what was dearest in the house. He consented and they had not a wedding feast but a parting feast and the good wife saw to it that her husband imbibed pretty freely. She put him to bed tenderly and while he was asleep she packed him up on her shoulder and carried him out of the house and when he was out of the house she said: "You told me I could take away from the house what I prized most and so I took you away from the house."

Was any novel written more touchingly with the theme of love deeper than this? Probably this couple never changed during the years they were together. When the hours came for separation this woman carried him, the dearest in the house, away from the house, according to his permission. That is a real love story and that shows what love means when applied to marriage. It does not mean gratification of sense, of pride or vanity. It means something much deeper, it means the intention and the firm resolution with the other to bear life's burdens, to share life's joys with the other, to found a new family, a new factor in the community, in the life of many others, and to that we may say "Amen."

That is what our religion has taught us and in this way the Jewish religion has operated. It has made for chastity and conjugal happiness. It has made for maternal obligations. May we not allow the light of this torch of our religion to grow dim, but may we every day more and more strive to live in the spirit of that religion which understood love to be duty and marriage to be service, not servitude but service, which understood that this institution is meant to make for a fuller manhood and for a truer womanhood and to that may God grant us His blessing. Amen.

CRIME AND DELINQUENCY—WHAT SHOULD RELIGION DO?

TEXT: Genesis iv.

According to the chapter read to us this morning, the chapter which has treasured for posterity the earliest literature of the ancient Hebrew people, the very first page of human history was wet with the red blood of murder. Yea, in the first family of men fratricide was the destructive force; and later again at the very first beginning of what we call civilization, when the Hebrew race, according to our chapter, had just found the first rudiments of music and of poetry, when, on the other hand, also they first had mastered the art of shaping iron and brass to their uses, in that remote period, in the early epoch of human civilization's development, crime and the outcry for revenge for crime committed filled a large portion of human experience.

I read to you in an imperfect English translation the oldest and the earliest poem which perhaps the human race is in possession of today. It is the song of Lamech, Lamech a descendant of the first murderer, of Cain. Lamech, brandishing his sword, which he just had learned how to fashion, addressing his women, swears by the sword that if he be attacked or injured he will demand seventy and seven times requitement. His ancestor was to be avenged seventy times but he, Lamech, by the sword, he swears it, shall not be satisfied with seventy-fold revenge but for his hurt he will slay a man and for his injury he will kill. If Cain was entitled to a seventy times retaliation, he, Lamech, shall demand seventy and seven times a requitement for

whatever injury shall be done to him. Thus on the very first page of human history, as written by the authors of our old Hebrew traditions, we find murder and again the theory of punishment, that up to the present time has prevailed and apparently has failed.

Punishment, revenge, is the keynote of the attitude which these primitive times and remote primitive peoples assumed toward the criminal and toward crime, and right at the beginning of time, we find that religion, too, meddled in this great problem, that religious influences were active as early as this, either to fortify the hand lifted up to punish or to terrify the poor soul and wretch that had broken the command of God and the order of human society.

Up to the present time I am afraid most of religion has not advanced beyond the point here indicated and even religion, to a large extent, has forgotten to take note of the fact that after the first murder was committed and the great, severe penalty was pronounced upon the culprit, God, Himself, modified the severity of the judgment and saw to it that the punished criminal shall enjoy some immunity, shall enjoy some security.

Cain is given a sign which will protect him against the unbounded and unrestricted thirst for revenge, against the heavy hand of those that only know one theory, that crime must be punished, that retaliation shall correspond to the crime committed.

Today religion shouts, together with all others, for revenge and for severer punishment. They have forgotten that the whole history of the human race, from the beginning, from Cain's day on, is witness and corroboration to the fact that punishment has failed to restrict crime, that revenge has been impotent to stay the hand lifted up against brother-man or to change the resolution intending to break the law of the human compact.

The oldest theory on which punishment and the philoso-

phy of punishment was based was that punishment must be so severe as to act as a deterrent. The criminal shall be affrighted, shall be made afraid of the consequence of this action. These consequences were to be so disastrous and so fearful that they would stay the criminal intent and would stay the hand lifted up with criminal purpose; but this theory has failed. It has failed on the assumption that punishment and penalty must be cruel and the more cruel the punishment the greater ought to be its effect as a deterrent, as an agency to restrict crime and to restrain the criminal. But the experience of human society has been, and our new psychology gives us the cue to this queer fact, that the more cruel the crime and the more cruel the punishment, the greater the sweep of crime.

Far from deterring the crime the very cruelty of the punishment seems to have acted as an inspiration, as an impulse toward crime. If the theory were correct, we should today still not merely hang but quarter, not merely kill the criminal but burn him at the stake. We know that in the South what they call the lynch justice acts upon that theory. They burn the supposed criminal at the stake. They make of him what the Inquisition made of the Jews, a living torch, and yet the lynchings have not stopped the crimes which have provoked the lynching.

On the contrary, if you follow the statistics you will find that the number of crimes for which popular wrath and popular prejudice pronounce the sentence of death by fire, is the same. The crime increased as lynching became more frequent and the peculiar kind of crime on which the lynching starts is increased just in proportion to the mob sweeping through the counties.

This is the universal experience and our psychologists tell us that excessive cruelty, far from being a deterrent, loses, in fact, all its terrors, for the criminal will feel embittered and the more severe the penalty the more pro-

found his bitterness, and bitterness against society is as often the mother of crime as any other circumstance.

The theory of deterrence has failed completely and is today abandoned by all men of mind who have given the subject serious thought and attention. Of course every one of us talks about crime and believes himself competent to know what to do to deal with crime and with criminals, but that field is only open to experts and they who have expert knowledge of that field. The modern theologian ought to have that, and occasionally there is a modern theologian who has made that a special field of investigation and observation.

Those who have made a complete study of crime and the criminal have abandoned the theory of the deterrent effect of punishment and penalty. They have given up the idea that punishment must be meted out with a view to deterring others from following in the footsteps of the criminal upon whom the severest punishment is invited.

You know there was a time when the English law provided that pick-pockets should be hanged and they were hanged in London very frequently, but nowhere were so many pockets picked as just under the gallows when the crowd had gathered where the pick-pocket was punished.

This experience is universal. Deterrent effect, punishment never has had. Do we not read that in the story of the first offense committed by man? Here were Adam and Eve, you remember—what little you do remember of biblical religion I trust you remember this. Adam and Eve were threatened with punishment if they disobeyed and the threat of being punished was an additional attraction for Eve, for she reasoned the punishment away. She said: "Why did God forbid us to eat of that tree? Ah, because He knows that if we eat of the tree we become like unto Him, we will not die—that is all poppycock. He merely attempted to frighten us into obedience because He wants

to enjoy of the fruit of that tree alone. We shall eat of that tree." That is the case where every penalty is announced and wherever penalty alone is relied upon for the inhibition of the criminal intent and for the prevention of the criminal act.

Deterrent effect penalty never has had, for one way or another every criminal knows that upon crime certain punishments are assessed in the criminal code of the state, but he believes that somehow or other he will escape, he will not be caught. For the criminal class there is only one crime that must be averted and that is the crime of being caught; stealing is not a crime but to be caught at stealing, that is a crime. To be detected is a crime but to commit the act is not a crime in the thinking of the criminal. There is a criminal mentality just as there is any other kind of mentality. Modern psychology and the modern sciences of criminology have taught us this: There is a thief of definite type, of criminal mentality; his mind operates differently from that of the normal mind. The normal man may perhaps be deterred and kept in check by threat and punishment but the criminal mind is never held in check, is never moved to do or to refrain from doing a certain thing. The mere prospect of the penitentiary and even the fore-vision of the gallows are not deterrent; he reasons somehow or other he will escape and, as a rule, he does escape. He knows there are certain attorneys-at-law who know how to influence a jury and upon that attorney he bases his escape. He thinks he will get the Cain sign, the sign that assures him immunity and security, not through the grace of God, but through the grace of a politician who has considerable "pull" and when that "pull" is exercised the doors of the penitentiary will swing open.

The penalty threatened, the menace of imprisonment, and even the peril of being elevated a few feet above the ground by the sheriff of the county, has never acted as a counter-

irritant to criminal disposition, has never yet influenced the criminal mentality. Therefore, we, modern theorists—of course we are theorists, we men who study, who sift facts and compare them and draw our conclusions from them—ought really not to talk of these things, they only concern the practical man, but we theorists whom occasionally the Governor appoints on Commissions of Welfare or on the State Boards of Charity, we theorists are convinced that the deterrent theory has had its day and has utterly failed.

Crime has not been stopped, though punishments were exceedingly cruel; crime has not ceased to be from the days of Cain to the present era, though God knows human ingenuity was very busy devising plans for torturing the criminal, for crushing him, for making his life burdensome and miserable.

If the theory of the deterrent effect of punishment were true we ought really to publish far and wide every punishment and ought to let everybody witness how the punishment is executed, but you know we have come to the saner conclusion, to the more humane attitude that executions must not take place in public. Why this? Because the public execution really aroused more people to criminal inclination than it acted as a deterrent upon those that had a criminal mentality and a criminal predisposition.

Therefore we abandoned public executions. We now do it very quietly but the press takes the place of the public opportunity and the press is very minute in giving details, reporting the last hours of the poor wretch, what he says and what he does; how many cigarettes he smoked and how he acted at the last moment before the cap was adjusted and the light of the sun was shut out from the poor wretch's eyes. All that is detailed. The little boy reads that at the breakfast table tomorrow morning. We older people see the flaming big letter headlines staring us into the face.

When we turn to the paper for information we find other insanities that are acted in Geneva at the so-called Assembly of the League of Nations, or as Mr. Zangwill called it, "The League of Damnation." When we want to find out what is going on in Europe we first have to wade through a long length of columns filled with details of how the poor wretch acted. Now these details, which according to the deterrent theory ought to be really effective and ought to be encouraged, are now recognized to be very much to blame for the spread of crime and for the increase in the number of crimes of violence.

They have forgotten and a great many others have forgotten that the criminals constitute a class by themselves. They have a mass mind, a class mind. They care more for the approval of those of their class, of their set, of their clique, than they do for the disapproval of the larger outside community and the criminal knowing that he will be reported tomorrow, that he will be looked upon as a hero by his set, will mount the gallows with great unconcern. Physical death he cares but little for. He has seen too much of it, he has himself perhaps brought physical death upon another.

He does not care about physical death but what he does care more for is total obliteration in the eyes of his fellow criminals. He goes to the gallows under the opiate that he is now going to be looked upon by his set as a hero, and this, his own construction of what is going to happen to him, dulls the edge of the sword that falls upon his neck to punish him. There is no punishment for him. He is exalted to the state of a hero. He becomes a hero in his own estimation because he knows that tomorrow his set will talk about him and will rejoice that he died "game," that he and his death practically defeated the intention of the law that tried to have him die penitent. And here

I must say that much of the religion that is dispensed at the gallows and in the penitentiary is of the same kind and has the same results.

The criminal goes to the gallows and to his doom under the opiate, under the anesthetic, that he is going to be welcomed at the gate of eternity by no one less than by Jesus himself. We Jews, of course, cannot get there. If I were to pass away tomorrow, Jesus would not inconvenience himself to meet me at the door, neither would he meet any one of you. The great philanthropist who is a member of our congregation, of whom we are proud and may he live for many years, if he were to be received at the gates of heaven, Jesus would not say: "Come in, thou hast done well faithful servant;" but the penitent, the religious penitent criminal on the gallows is assured that the Lord Himself opens the gate to him. Now where is the punishment then? The punishment merely has accelerated the criminal into Kingdom Come and with this opiate the criminal is not affected by the punishment and the community is misled.

We ought to have a law if we want to act upon the deterrent theory of punishment, that not one single item should be published in the papers about the crime and about the punishment and about the last minutes on earth of the poor wretch. Religion should also be made a little more rational. The assurance should not be given that they go to Kingdom Come by a route which we Jews would never be allowed to walk; we go down the other way, being Jews. We are damned, according to the teachings of the same Church which receives the penitent sinner and by penitence they understand the belief in their dogma—if he professes to believe that is all that is necessary, whether a change of heart has taken place or not.

We ought to have a law to prevent, if we want to have punishment to be a deterrent, this pandering of the criminal through the dispensation of a spiritual opiate, in order to

make the act of the last day less terrible for the poor culprit.

Modern criminology has entirely abandoned the theory that we must punish for revenge and retaliation. That theory was grounded in old religious superstitions. It was God who was offended by crime, it was God who had therefore an interest in seeing the criminal severely punished, and if God was left without having the punishment assessed upon the criminal by society, by the community, the community itself was visited by dire torture and by severe requital. "The earth had opened its mouth to drink the blood of Abel," we read this morning. Therefore as the earth had been polluted by the blood in primitive religion, the earth had to be cleansed again of that blood and that could only be done on the homeopathic principle, that blood curse, blood crime, must be followed by crime of the same kind.

Here you have the root of what we know in law as the "lex talionis," the law of "taliation," the law of retaliation, to speak English, the law that assesses life for life, tooth for tooth, eye for eye. That is the law of retaliation, for God must, in order to be appeased, be requited in the mutilation, in the punishment of the criminal to the same degree and in the same manner as the criminal himself polluted the earth or mutilated the fellow being. If he gouged out an eye, his eye was to be gouged out. That religion demanded. If he took life, his life had to be taken, otherwise God was not propitiated.

You will see that the old primitive religions all had a God of vengeance. God had to be propitiated and on that theory came the cruelty of punishment. The penalties were all devised to give an exact equivalent in suffering to him who had caused suffering, an eye for an eye and a tooth for a tooth. Modern criminology has abandoned this theory because our religious notions have changed.

You may think that the law of retaliation is of Jewish invention and as such is always urged upon Judaism. You know in the "Sermon on the Mount" Jesus is supposed to have announced, "you have heard of them of old, it was said: 'An eye for an eye and a tooth for a tooth,' but I say unto you"—and he abrogated this law of retaliation.

As a matter of truth, the Jewish law of taliation and retaliation was much more humane than any form of that law that we know of in ancient time. That law was universal in ancient time. There is no civilization of ancient time but what respected and enacted and insisted upon the execution of the law of taliation and retaliation. We find it in the earliest code of the Babylonian world, in the code of "Hammurabi," discovered about twenty years ago. It was written on a column unearthed in the old capital city of the king of Persia, in the city of Susa. In digging, they came upon the column with peculiar characters. It was learned by the men who know how to read these characters that that column was originally found in a Babylonian temple and had been transported to Susa when Babylon was conquered by the Persians. It was rediscovered twenty years ago. In that code of Hammurabi you find many things reminding you of the Jewish law.

The law of taliation is carried out with violence and with persistency, for every little crime some retaliation is provided; the hands are cut off, the eyes are gouged out and life is taken without any compunction.

Now this extreme application and this extent of the law of retaliation, the Jewish code did modify. If you compare our Jewish code you find the law of retaliation is much milder than you have in any other code of antiquity and even milder than the modern legislation concerning crime and punishment of criminals.

It is true that *this is* an invention of the Jewish spirit; it is true that the Jewish spirit of humanity modified that

old law in many details. The Jewish law, for instance, provided that if a criminal fled to God's temple, at the altar of God, he was safe from persecution, he was safe from retaliation. Thus the door was opened to the criminal to find security and to escape even from the heavy hand of the state.

If he took refuge under the shadow of the temple he was immune and the power of the state could not touch him. This is the way in which the Jewish law modified and humanized the old criminal legislation of retaliation and of reprisal. We have not advanced beyond that old theory. The cry is going up now that our punishments are not severe enough and that our reprisals are not extensive enough. You know that reprisals constitute the heavy weapon and heavy artillery of even statesmen in their dealings with enemies and in their dealings with rebellious subjects.

Reprisals are being made everywhere. Reprisals were the last expedient that both Germany and her enemies resorted to. Death must be visited by death, arson by arson, and because a few children died innocently enough, hundreds of thousands of children must die in the enemy country and were left to die there merely because life for life and blood for blood was demanded. That is the application of the law of taliation.

Now all this theory of deterrent action and of taliation has come to be abandoned; and especially have we been led to abandon all these theories and speculations by the influence of what is called the Italian School of Criminologists. It was in Italy that the first question was raised against capital punishment and the law of retaliation. An Italian philosopher, who must not be confounded with the electrician of the same name, Beccaria, was the first to lift the trumpet to his lips and proclaim to civilization its shortcomings. He was the first to protest against capital punish-

ment. His book has become a classic of protest and is today even worth while being studied by all those interested in this subject. After Beccaria came other students and other scholars in Italy, who took up the theme and we have what we call today the Italian School of Criminologists.

They founded their criminology on what they called anthropology. The conclusion has been reached that there is not merely a criminal mind but that there is a criminal physical type, that by the physical indications you can foretell whether a man is to be a criminal.

Of course the father of this theory was Lombroso, who in his book publishes reproductions of photographs and he develops in it the theory that there is a criminal type. If you see the child you can at once tell by the shape of the ears and by the relation of the ears to the rest of the skull, whether that child has criminal inclinations. To that extent none of us subscribes to the theory of Lombroso.

The criminal anthropologist constructed the theory that there are physical indications and physical stigmata that reveal the intention of the criminal. We do not accept that today, but we adopt the theory—that is the great blessing of this great Italian School and their philosophy—we adopt the theory that there are criminal tendencies that must be detected early and that criminality is as frequently a disease as it is a willful act, that the criminals are not normal. That we learned from the Italian studies. Now, under that theory, society must confront the question: How can this abnormality be cured and what can be done to reduce the abnormality in the individual and the frequency of the abnormality in society?

In other words, we have come to the conclusion that while society must be protected and should be protected, the great question for society is, which is the more effective, protection, cure, or prevention? The Italian School has taught us that we must direct our efforts to preventing crime.

You might prevent it according even to their physical assumptions by seeing to it that only healthy parents shall have offspring. By exercising the proper degree of birth control you might prevent replenishing the earth with these criminal types.

Another step advised by the Italian School was that in order to accomplish this criminals should be sterilized, they should be prevented from having offspring, for it was assumed that like father, like son, like mother, like daughter. They pleaded for prevention in this wise.

We of the religious school of anthropologists do not want to go to this length. We have discovered the criminal type in its earliest stages and we want to take precautions as early as possible and guard against abnormal tendencies. This is the result of our juvenile courts. Our state was the first one to devise a well thought out system of juries and treatment for the juvenile delinquent. To have brought that about is the undying glory of our great angel of Illinois, Miss Jane Addams. We of this congregation may rejoice that some of us had a large part in enabling Miss Addams to get the proper legislation, and to carry out her measure for the sake of detecting early all the criminal tendencies and the indications of a criminal mind, of an abnormality in soul, that might, perhaps, if not checked and if not properly treated, develop into very great danger to the state and to society.

Of our own number, Judge Julian Mack was a great worker in the proper direction. He had a great share in fixing the procedure of the Illinois Criminal Court and the Illinois system has come to be copied by many states. Even our late enemy, the New Republic of Germany, has taken steps to institute juvenile courts after the pattern of our own state. The literature of our own state on this subject is courted and is read very assiduously over there across the ocean. I know that, because time and again I

have been asked by correspondents in Europe that somehow or other have heard that I was connected with the State Board of Public Welfare, to send them the proper literature that they might in the New Republic follow the ways of the Old Republic of America in the dealings with juvenile classes.

Here you have an illustration of the new system—not punishment, but, if possible, prevention and cure at the proper time. We have attached and ought to have attached to every criminal court experts in criminal psychology. We have them in our juvenile court. No child is sentenced, no course is taken as to what shall be done with the child brought before the juvenile court, before the expert in psychology has rendered his opinion. It is for him to discover what kind of abnormality there be in the child.

In other words, we have come to the conclusion, as I said before, that what we need more than penitentiaries is to have hospitals for the proper treatment of these poor abnormal waifs of humanity. This is a different thing from the desire to punish and to repress. This is a higher and more ethical attitude, the desire to help and to prevent, to help the poor that are sick, the poor that are abnormal, if possible, to recover their equilibrium and again become as normal as the normal type of humanity.

Of course there are persons and individuals that are beyond hope and recovery. We need for them steady confinement in hospitals, perhaps for the length of their lives. Therefore life-imprisonment is often necessary, but there should be hospital treatment. Society must be protected and the after-care of the so-called criminals is also of great importance. The after-care of those dismissed from our hospitals as cured, as recovered, is as you know now one of the concerns of a well organized hospital service. We have the social worker that looks after the discharged patient. In other words, we must have the probation system

and here I touch the point that may arouse you to opposition. You have been led by public opinion to believe that our wave of crime which is now upon us and upon us here and in all other cities of the world is clearly due to the probation system, that we dismiss these people too early and too recklessly, and to the indeterminate sentence law.

We do not sentence any more here in Illinois to a definite term of imprisonment. The theory is that the prison authorities, the warden and others, shall make a study of the man intrusted to their care and if they come to the conclusion that he may be trusted again, that he has recovered, that he has learned to check his criminal abnormalities, that he has learned again to live a life of social intention and of social execution, that then he may, with safety, be sent out again into the world.

Now this law has been charged with being the great cause for the increase of crime. It is possible and I admit that the law was not executed carefully enough, that in the discharge of the imprisoned perhaps motives of politics and of other kinds may have influenced the decision of the prison authorities.

The great trouble is that most of our prison authorities are not experts. They have not had the preliminary training for that responsibility which is upon them. They are mostly appointed through political influence. You know our civil service examinations are really inadequate to discover whether a person is fit to occupy the place of the warden of the penitentiary.

Suppose a man knows how to spell and spell correctly—and that is usually the test that the Civil Service Commission applies. I know of what I speak because I have been an examiner and we have been asked to give all sorts of words for spelling and if the poor applicants succeeded in spelling the words correctly, they were received and if, unfortunately, they couldn't spell they were rejected.

Now they do not know that I know professors at our universities, great men, great philosophers, who somehow or other cannot spell correctly. When I was still teaching at the university, a great philosopher on the faculty came into my room and said: "Mr. Hirsch, have you a dictionary?" I said: "What kind?" "An English dictionary." I said: "Why do you want an English dictionary?" He said: "Well, I have to write some words on the blackboard and I am not sure I can spell them correctly." He wasn't sure. He lacked the visual faculty which is essential to English spelling and perhaps he was not trained enough in etymology. He didn't know enough of foreign languages to spell words by derivation. That man couldn't have passed the Civil Service Examination and yet he is a great authority on his subject.

Now because we have the right principle, but poor execution, there is some justice in the criticism, not of the principle but of the practice. We need the probation system and we ought to extend it. We ought to look after the poor discharged inmate of our penitentiaries and make it possible for him again to find a place in the active life, in the working life of the community. Inhuman punishment while he is in the penitentiary is the worst treatment that could be provided, that would embitter him forever.

You must leave the door open to hope. Those without hope are condemned to a life of hell. It is this that Dante had in mind when he wrote over the portal of Inferno: "Leave Behind All Hope Who Enter Here." If that is the word over the penitentiary gate, it must be a failure. We should write over the gate the words "Hope and Love" and treat the inmates with hope and love. Leave the door open to hope. Show them the way so that they are able to reach a higher condition, trust them and they will trust you. Confidence always begets confidence and trust begets trust.

Now what about that wave of crime raging through the world? It is the direct result of the war. When you have been preaching hatred for years and years and made hatred a virtue, when you have been preaching killing for years and years and have even apotheosized killing, made a hero of the man who killed, you need not wonder that after war has ceased, the after effect is still operative in the mind of the young. If you have glorified national grabbing as it has been done, you need not be surprised that private grabbing and private greed will assert themselves. It is the aftermath of the war that we are suffering from, and some of us who were distrusted and denounced and persecuted as pacifists while the war was on felt what was coming. We knew who would be victorious and there never was any doubt of the victor after the United States entered the conflict; we knew that even the victor would have to pay the price of that victory and we are just now paying that price and crime is but the rebound of the "glorious" achievements of war. It is merely the reaction upon the abnormal mind that now we witness.

The treatment of the criminal must not be cruel, must not be on the basis of taliation but it must be the treatment that my religion suggests. It is founded on humanity, on the divinity of every human being. Now my religion says even these poor sick persons, for they are sick, have still in them a spark of the divinity. Develop that spark, nurture it and foster it and they will become new men.

My religion is also founded on the notion of social responsibility. We who are normal, we who are the favorites of fortune, are not absolved from the responsibility of our weaker brothers. It was the first murderer who said: "Am I the keeper of my brother?" and if we say, "Are we the keepers of our brothers?" we are in ethical evaluation murderers. We must not assume that attitude of indifference or an attitude of hatred. We must go forth with love. Of

course society must be protected, but protection might mean proper treatment of those who are of anti-social disposition. Do not listen to that cry which has gone out: "We must take a step backward, we must abolish what we have done in a humane way." It is not true that the probation system is to blame, that the indeterminate system is to blame. Perhaps we are to blame as much as anybody by our greed and indifference, by our indifference to the men who come from the penitentiaries.

Instead of extending a helping hand we cast them out, we brand them. They have the Cain-sign upon their brow and therefore they must be fugitives and wanderers on the face of the earth. As long as we do this, we need not wonder that the wave of crime has burst upon us. These victims of social maladjustments will rise and work their revenge upon us. They are working on the theory that they have been injured and unjustly treated, therefore they may injure.

We are suffering from conditions now which were expected by some of us pacifists. The great criminologist of our own state, Dr. Hermann Adler, who is the adviser for the state and for the state authorities on this subject, long before peace was declared, long before the war was ended, in a controversy with a few of us pointed out what was the inevitable outcome, that with all the ordinary restrictions abandoned, with all the ordinary motives for actions replaced by others, with all this wave of hatred, this fury of passion that was upon us, we had to expect an increase in crime and especially an increase in the criminality of the young people. Let us be warned!

I have spoken enough. I must come to the conclusion. I might have gone into details. I am a mere theorist, that is true enough. I don't know much about this or anything else, but as a theorist with a vision, a vision I have of my religion, the vision of the humanity of every human being,

the vision of the human possibilities of every brother man, I cannot but say that we ought to be careful in our treatment of the weaker classes, even in our attitude toward those of anti-social disposition and anti-social mentality. They are victims frequently of their parents, since they are frequently victims of our social system. They are frequently victims of early neglect and as long as the poorer classes are not properly housed, as long as there is no privacy for them, as long as the opportunities for helpful recreation are not offered to them, we need not be surprised that the criminal anti-social disposition takes hold of them and asserts itself in them.

I have been asked what is the use of and why do you have a Social Center connected with your congregation? Do your people need that social recreation? Why they have their own clubs, they have four, five, and six clubs, why do you have that social home with your own congregation?

Yes, we have a need of our Social Center. We ought to have opportunity and offer opportunity for a helpful system of recreation. That is what we need. Many a girl has gone to the bad simply because she did not find society ready to allow her that opportunity for recreation which is her native right. The young girl has the right to beauty, has the right to innocent pleasure, and when you deny her the right to enjoy beauty and beautify herself, and deny the right of innocent pleasure, she will take the goblet that intoxicates, she will lift to her lips the beverage of poison, she will be the wreck along the shore of life.

That is the reason why, in connection with our Temple work, as important as any we are doing here, we have the Social Center. Our modern science of psychology teaches us that the best restriction and the best control of what is made so much of, the sex instinct, is physical health. Physical cleanliness will make for sexual health and for

sexual purity and that is the reason we have a gymnasium with the opportunity for physical recreation, for physical purity, as well as for mental and moral inspiration. I am proud of it and you may be proud of it.

Sinai had not yet completely done its duty before we built that Social Center and the more that Social Center develops the more it will justify itself. It is the flower grown on the rosebush of Sinai congregation, of my religion. May it grow in understanding and humanity in the sense of social responsibility in the new year to come to which I wish you happiness and prosperity, especially the happiness which comes from duty fulfilled and from social responsibility carried nobly and carried bravely to its ultimate end and purpose.

With the weak let us sympathize, let us help them with open eyes. Let us be done with the old superstition that we must strike down because somebody else struck down, that we must demand an eye for an eye, a tooth for a tooth, or a hand for a hand. No, let us go to them with love and with compassion, not with passion, in our hearts and help them to find their way again, and if they are too weak to find their way let us give them protection and by taking care of them help ourselves, without cruelty and without fiendish sense of divine justice as if we were God Himself who decrees the death of the sinner.

God does not decree the death of the sinner. Our own Bible states God does not desire the death of the sinner but that he retreat from the evil ways. Let us be done with the theory that we must torture in order to find protection. Let us go out and cure and prevent and lift up with the inspiration of love upon us, with pity in our hearts, with the knowledge that these are our fellow beings, though they have broken God's law, perhaps, and man's law.

To this may the New Year bring us new inspiration and for this bring us new courage. May happiness be yours

and may contentment be yours, the right contentment. May peace and harmony abide in our congregation, in our city, in our country and the world all over in the New Year to come, the year 1921. Amen. Amen.

THE CONCLUSION OF THE MATTER: A NEW RELIGION OR THE OLD?

For the companionship you gave me in my ascent up to the mountain peak of outlook and uplook, let me render thanks to you. The excursion was not without its difficulties. We passed, perhaps, along a few even tracks that were bordered by hedges flowering in beauty and sweet in redolence, but still we had to dare the steeper part of the slope, and it was not always easy for us to secure and to maintain a safe foothold. We had to jump over boulders and risk detached and loose fragments of the mountain rib, and today we are approaching the high peak.

You were with me, and that gave me strength and faith that the excursion was not worthless, that what we were in quest of was worth the seeking. I must confess, not to every congregation would I or could I have proposed making this ascent, but I knew you, I knew that my membership here is composed of men that think and women that reflect, and I trusted that the forty years of my instructorship among you had not been without fruitage, and this trust, thanks to you, was not disappointed. But one quest remains and it is an urgent one and one of wide importance.

Is the religion that I, not in a spirit of arrogance but rather in a spirit of modesty, have called "My Religion," is this religion a new one? Shall we search for a new name? Shall we announce its main principles and propositions under a new label, or will, for us, the old label still suffice? Shall we retain the old designation? Shall we stand before the world a confessedly proud Jewish congre-

gation or shall we devise out of our own mentality a new appellation and display that over the portals of our spiritual home? Is my religion a new religion or is it perhaps only an application of the old religion, a new setting forth of the old principles that have always been the ruling and dominating influences in Jewry, and have been the informing forces in the writing, in the preserving, and in the propagating of old Jewish literature?

It isn't easy to find a new name and it isn't easy to found a new religion. Attempts have been made time and again to develop a new religion, to cut the cord between the old and the new, between yesterday and tomorrow. All these attempts at founding new religions have failed; only in the seeming is Christianity a new religion.

I took pains, while we were making our excursion, while we were on our journey, to impress upon you the truth that in the Christianity of Jesus there isn't a single original idea, there isn't a single new principle, not a single new proposition which was unknown in the old Synagogue, so that the Christianity of Jesus was not a new creation—it was not a new departure, even, from the standards and the canons and the practices of the old religion.

Perhaps you might claim the right to be hailed an innovation, a revolution, for the religion of Paul, the real founder of Christianity, and yet scholars have made it plain that even Paul's ideas were not original, were not revolutionary altogether, that long before his day, in Judaism itself, there were tendencies making in the direction of Paulinian religion, that he, in fact, only crystallized, in forms of dogma, loose conceptions which had had a hearing and a proclamation in the Synagogue of his day.

The members of the class that have been kind enough to meet me Friday nights in the class-room, will remember, I dare say, that I have quoted literary documents in support of this aspect of the situation. They will know

that in Alexandria, in Egypt, the center of Jewish spiritual life at that time, theories were developed that prepared most effectively the spread of even Paulinian or dogmatic Christianity. So the religion of Paul, by no means was a new invention. You cannot invent religions. You cannot impose religions either.

Religions are the slow growth of the ages; they are the outcome of forces, dominant at some time and dormant at other times, in the heart of men, in the heart of people. All that the founder of religion does is to play the part of Moses. Moses strikes the rock and water issues therefrom. The rock is not his work and the staff with which he strikes is not of his fashioning, but Moses, the man of vision, the man of inspiration, strikes the rock and out of the rock comes the stream of water that refreshes.

That stream was below the rock, it was there all the time, and so it is with religion. It may have been covered under a rock, it may have been hidden under the form of solid crystallization, so the man of genius, coming, founds no new religion—he merely unloosens sources that were hidden from you and therefore had been checked in their ambition to give to earth what it needed, to give to human, thirsting souls the water that will refresh and quicken them.

May I stray into the field of chemistry? It is, perhaps, a dangerous venture on my part, for I may easily be tripped up in that field by others. (Those who have recently come from the sophomore course in chemistry as taught in our colleges, probably are better equipped than I am to make this hazardous enterprise.) If I may stray into the field of chemistry, I may liken the function of the great prophet to the process that in chemistry is known as catalysis—the opposite of analysis. Catalysis is a chemical reaction, brought about between two elements which would not combine until they are interacted by a third element. When the third element is introduced the three combine.

The problem in the olden days was, to speak in the chemical terminology—"the catalysis." Catalysis is the function of the great prophet. He brings two elements together that would not react upon each other, and that is not a new creation but it is a new combination, and so the founder of religion is at the best but a catalytic agent, a combiner, one who strikes the rock and the waters gush therefrom, to the refreshment and invigoration of the human family.

Islam was not a new creation either. Islam was a religious vocabulary of Jewish origin and Jewish coloring. Islam is a Jewish religion as much as the religion of Jesus, so you cannot prove anywhere that there is a possibility or that ever that possibility became fact in the founding of a new religion. Shall we attempt what others have failed in? Shall we try to find a new religion, a new vocabulary, which at best is only the jargon spoken by the old religion? I believe I have succeeded in impressing upon your mind the truth that much that is new today, or is hailed as new, is really old, that Judaism has never been forced to admit that it was antiquated, that it was always hospitable to new thought and light and new inspiration.

Judaism is not a static religion. In fact, there is no static religion; there is no stationary religion. Religion, as long as it is alive, develops and grows, and Judaism has always developed and grown. That is characteristic of Judaism, which occasionally is the despair of many men and of late years of many women. You cannot define Judaism. You cannot write out in brief terms, in exact words, what Judaism is and what Judaism teaches.

A few years ago, it may be twenty years ago, a man of some parts and of a great deal of influence in a local community of Judaism, not in our city, raised the cry, and made the appeal to the Rabbis, that they should in brief terms, once for all, set forth the teachings of Judaism, and when the Rabbis declared their inability to comply with his

urgent request, this gentleman addressed his complaints to heaven and he contrasted the attitude of the Rabbis with that of the Catholic Bishops. He told us that a Catholic clergyman came to him and in exact terms told him what he would have to accept if he desired to embrace Catholicism, but we Rabbis didn't supply that for him. He must have felt what an author said: "What you have in black and white you can easily carry with you homeward."

He wanted something he could place in his well-filled pouch and toddle along. In addition to the dollars in his pocket he would carry a brief definition of Judaism so that he could consult that when in doubt, wherever he might be. That is an impossibility because Judaism is a living religion. It always was alive. It cannot be defined; it cannot be confined. What you think, as Jews, today is as much Judaism as what the remotest ancestors thought of Judaism. If your thought is different from that which we learn from their writings was the thought of Maimonides or of Philo or any of the great teachers, that does not controvert the fact that what you think is Judaism.

Judaism may, if I must make the attempt, be briefly set forth in the following main contentions: That religion and Judaism are the quest for humanity, not the quest for God. I know that this is different from what your catechisms have been teaching you. It may even be different from what the great theologians of our own times, the leaders of Councils of Jewish women, are laying down, that Judaism is the quest for God and is the knowledge of God and His unity and His omniscience and His omnipresence, not the quest for humanity. Judaism, as I understand it, as you have learned to understand it if you followed my instruction, is the quest for humanity.

If I were to demonstrate that again, I need only refer you to the opening chapters of ancient Hebrew literature. Those opening chapters are busy with the birth of man,

with the generations of the human race and not with theological quest. There is no definition of God anywhere in those opening chapters. It is the quest and the consciousness of humanity which makes religion and makes Judaism, and as long as we do not deny the dignity and the divinity of human beings, so long are we within the spiritual atmosphere of Judaism, so long have we not severed the bond that ties us to the religion of our mothers.

The second thing that we find as the characteristic element of Judaism which gives it life and gives it vitality and gives it vision is the thought that religion is the expression and also the means of the mass-man consciousness. By mass-man I mean the social relation that is established historically between man and man, the interrelation, the interdependence of one man and another man. This feeling that at other times I have tried to describe as the feeling of "togetherness" is at the bottom of our Jewish consciousness, and the Jewish religion is the attempt to bring to vital force this innate feeling that every man has, that one man is no man, that man cannot live a lonely life and a selfish life and still be a man, that you are a part of a larger organism, that your heart must throb in harmony with the rhythm of a larger heart—the larger heart of our society. In other words, that religion stands for love and is the attempt to make that love effective in the dealings of man with man, in the constituting of human society. That is Judaism and nothing else.

Now, is there something which the new world has to teach us that might not be in harmony with this doctrine? If there is, and as we want to accept the newest light and want to be guided by the newest thought, we might have to step out of our old historical connection, we might perhaps have to leave this house and build a little house instead and call it by a new name. But is there a new thought anywhere, a new vital construction of our humanity, of our

relations to our fellow-man that is in conflict with these fundamental precepts, these fundamental principles of Judaism? I know of none.

There is no new theory anywhere that is not acceptable to a Jew, that will conflict with his Jewishness. Suppose tomorrow we shall discover by the aid of the telescope and by the aid of the microscope that there is a superior race of beings somewhere, what about that? Would that conflict with our religion? We might have to rewrite the legends of Genesis, but you know that Genesis is not religion. Genesis is literature and Genesis reflects the crude notions that our remotest ancestors had; religion does not stand and fall with Genesis.

When they told us that our ancestor was an ape and that we were the development out of Simian life, ape life, a great many people were disturbed. We thought that we were descended from an Adam that had sinned by the way and then fell, and a great many people thought that it would be a loss of dignity if they had to admit that instead of being the offspring of a fallen Adam they had been the offspring of a rising ape.

If I had my choice, if I were interested in my pedigree, to establish by it my own dignity and my own excellence, I would rather refer to an ape that had the faculty of rising and developing than to an Adam that collapses, rather the ascent of man than the descent of man, the ascent of the ape than the descent of man from his original pristine purity and divinity.

We have lost nothing in human dignity by admitting that behind the human race there are long stretches of life that were different from our own, that out of these different lives, these differently constituted beings came; how, we don't know, all of a sudden or not suddenly, or maybe slowly, a new type of life came and that new type of life was the type of our humanity.

Now we lost nothing and we gained nothing by these biological theories. We can admit them and extend the hospitality of Judaism to all of them. Judaism has been hospitable to whatever had the approval of Truth or was the outcome of honest search for the Truth.

Therefore, on the theory of a new philosophy we need not abandon our Judaism. Our philosophy is comprehensive enough to admit into its sacred precincts whatever is philosophical. We only reject that which is irrational and therefore is always insane. We reject the new Christian Science conception because it lacks rationality, it lacks even the inspiration of true religion. It is a religious development backward. It goes back to the most primitive forms of religious conceit. It ignores all the studies that have been made since the days when men believed that disease was caused by evil spirits, that disease could be cured by exorcisms, by the driving out of the evil spirits, by the laying on of hands on the part of some men that were immune from the evil spirits, or that controlled the evil spirits.

It is going back to a most primitive form of religion and altogether unscientific thought, and because it is going back and not going forward, we reject it and we reject it also because it does violence to human reason and to human thinking. The so-called cures established by this new system are easily explained, even if we admit that they are real on the basis of rational thinking and of extended observation. Most of the cures are of the afflictions that are largely of our own making, even if they are not altogether imaginary. They are of our own making. We create the complexes, as the psychologist calls these attitudes of mind. We create the complexes of fear, and when we are under them, perhaps we are relieved of them if a higher will power than our own intervenes between that complex and our own selves. That is all there is to it. It can be explained by auto-suggestion. It can be explained

by hypnotic phenomena. It has been successfully explained by the revival of your own will power, by the power of resistance that is stimulated in you to these self-created complexes of fear, of depression, and what not.

There is no miracle and mystery about these cures. Any modern psychologist will admit that mind reacts upon mind, that mind reacts upon body, but what they forget is that the body also reacts upon the mind. I told you a few Sundays ago that you feel sad when you weep. If you have the physiological action of weeping, your mentality will take on the coloring of sadness and the somber hues of gloom and sorrow. Weeping is enough to produce in you the spirit of sadness and of gloom. Hence the evangelical revivalist tries to make his women weep in the congregation and when they do weep all of a sudden they feel the gloom of sin. But this does not belong in the modern Jewish Synagogue. They make the "dear sisters" pray for a new light and strength.

The mind reacts on the body and the body reacts upon the mind. Your moods depend upon your physical condition, notwithstanding that Mrs. Eddy thinks quite to the contrary. That is not sanitation but insanitation. Therefore, Judaism is intolerant of this, not because one or the other feeble Jew leaves us, not because one or the other half-demented woman refuses to be still with us, but because it is insanity.

We know from statistics that are easily verified that the number of fatalities in diseases treated by this new method is much greater than under scientific, medical treatment. Of course, a doctor does not cure every case. In fact, it isn't the business of the doctor to cure. The doctor helps nature to revive its own inherent powers of resistance. That is the function of a doctor. He watches for complications and tries to forestall them. He does not cure, and it is only men and women of that mentality who fall easily a

prey to the blandishments of the new healer, that demand that the doctor shall prescribe something.

The doctors knew this psychology, they knew this phenomena, they knew that if they did not prescribe, their patients would lose faith in them, so they prescribed very innocent things, maybe rose-colored sugar water. The woman took it and was relieved through faith. If she had known what she was taking she would not have been relieved. That is nothing but the power of auto-suggestion. Therefore, in olden days a doctor always wrote his prescriptions in a way that even the devil could not decipher; he would not allow the patient to study them.

All these things we know and, therefore, because this is scientific and rational, we will not open the doors to the insanities that strut about under the stolen plumage of being a religion.

Mrs. Eddy knew nothing of the Bible. She did not understand the Bible. She did not understand the New Testament even. In order to understand the Bible you have to be an oriental scholar. If you are not, the Bible is a sealed book. There are only few of us who understand it. You come to understand it after a course of long study, extended in many directions. You must master in some fashion or other a number of languages to be competent to go to the Bible and try and learn what its intention is; and here we are supposed to admit that an ignorant woman can give us the key to life and the key to the mysteries of ancient literature. We are supposed to admit that a woman by mere vision, by mere preparatory training as a healer, can decide what is the trouble with us. They have never yet enlightened me on this one great puzzle: Why is it that error in some cases seems to locate below the diaphragm and in other cases in the brain? Why does error take so many forms? In some cases the error locates in the toe of the foot and in some cases it becomes

a carbuncle on your neck. What is there about the error? Are there different errors? Are the qualities of the different errors different? Why is it that error in one case produces typhoid?

They have never explained that to me and they cannot, and on this very fact their whole theory goes to pieces. What success they have achieved is merely due to the psychic reactions which you can bring about by other means not so desperate and not so foolish and not, may God prevent it, liable to bring a severe epidemic upon us. Our whole life will be endangered and that is the greatest accusation that Judaism brings against this new system.

You may perhaps claim that you have the right to dispose of your life as you choose, but no man has the right to dispose of the life of another. No man has the right to put the life of another in jeopardy. Here is an epidemic coming upon their children perhaps, and in their fanaticism, in their foolish blindness, they will risk the life and health of their loved ones and of those in the neighborhood. That is contrary to Jewish construction of your relation and your responsibility to and for the whole community.

If there were nothing else but this, that would be sufficient to condemn from our point of view this new religion, which is trying to win converts from among us and which would never have one convert from Jews if Jews lived a sane life as their fathers have lived. They have become victims of neurotic conditions of our days and actions of our hurried lives, of our foolish ways, disregarding all the injunctions of reason and also the sacred canons of a sane and uplifting moral life. That is the reason why we are so opposed to this. Otherwise, we are tolerant to every belief.

Why should we then fly from the mast a new flag and lower the old flag? It would not be something new. At its best it would only be a reiteration of the old, and the

old name is glorious with historical associations, with associations of proclamations of heroism.

I know it is said that as long as we are Jews we are separatists. A man said to me this week, and he is a man who is a thinker: "Contrast the universalism of Christianity with the tribalism of Judaism." Universalism of Christianity indeed—that is the claim advanced by the Christian Churches. Christianity is universal, Judaism is tribal. The Jew cares for the fellow Jew but never for the man. That is contrary too to our own literature, contrary to every precept inculcated by the Jewish spirit. But Christianity is universalism! While in the seeming, Christianity overleaped the chasms between race and race, it erected new barriers between the believers and the non-believers, it divided humanity no longer into Greeks and barbarians but into believers, into the faithful and loyal, into the saints, and into the sinners. There was no hope for sinners; for them there was no salvation. It erected the funeral pyres; it instituted the Inquisition. It instituted religious persecution and to the present day we know that the so-called universalism of Christianity always halts at the door of the Jewish Synagogue. We are always excluded, and because they exclude us, therefore the argument that we Jews should cease to display a distinctive name and try and be what they are. It would be a stepping down, not a stepping up if we conceded what is implied in this demand for our change of name.

Even if individually we changed our name, do we escape the "curse" of our historical association? We do not. That is the irony of fate that the Jew who changes his name will, nevertheless, be recognized as a Jew forever to come. Even in the third and fourth generation they will speak of him as the Jew. Have they not read the new anti-Semitic literature?

In Germany when anti-Semitism was at its height, they

always pleaded that the Jews should be excluded and those of Jewish descent too. So baptism did not avail anything and the churches in which many Jewish converts were found were designated in popular language as the "Synagogues."

There is in Berlin a most beautiful church, erected during the reign of the now, God be thanked, ex-Emperor. That church is located in a very fashionable section of the capital and if you go into the vestibule and study the location of the pews, you will think that you are in a Synagogue, and you are. If you attend the services in that church, it will look more Jewish than it does here in Sinai. You look around and you think that you are in a real Synagogue. They call it "the Synagogue," so even those who were baptized and have officially accepted Christianity, are not free from the implications that go with the name of Jew. So rather than play at hide and seek, shall we not boldly own our debt to the past?

My religion is really founded in the convictions that made my ancestors strong and faithful and loyal. That shall be the religion of our Sinai for many years to come, until a new wave of thought may come to us and bring us a new light. Even that new light will not be of such intense radiancy that the light of our ancient Judaism will be eclipsed thereby.

Friends, we are a Jewish congregation and still have the most modern religion. There may be perhaps two or three things that we ought to do, and I hope maybe you will do them. If we come to consult really who are our co-religionists, we shall discover that we have much more in common with the Unitarians and Ethical Culture people than with the orthodox Jews. We shall not leave the orthodox Jews for the sake of establishing ourselves distinct from them, but we shall try and must try to bring them up to our own amplitude and see our own construction of Judaism. We must missionarize among them.

Politics has played a part in drawing them apart from Judaism. What is the connection between the law of Illinois and the possible restoration of Jewish independence in Palestine? Is there any relation? No, there is not. The fact is the judge has to be nominated at the primary and the primary elections have to be carried at the polls; the Jews over there are more numerous, therefore, it pays politically to be a Zionist in Chicago if you are an aspirant for the judicial bench.

If you want to know somebody's opinion about this, read Mr. Zangwill's article in the "Yale Review" for December. He had the measles, too, at one time, but he outgrew them. He recovered and never has lapsed again into these children's diseases. He speaks openly about the folly of this Zionistic business. Instead of being their slaves we should try to influence them in the direction of sanity and soundness. The tail wags us in many instances I am afraid. We are always too much on the incline to consider them and not consider our own selves and so we might perhaps have our own theological school. It would not cost so very much. The men now trained in our theological seminaries come out with peculiar notions, notions that do not conform with our construction of religion. We might have our own school and we might do a little more, in opening the doors wider to all who wish to come.

The trouble is that our financial system is so entirely different from that which prevails in the non-Jewish churches that non-Jews are not very apt to come to us and understand our financial quality. That has kept many a one away; we should raise the flag of our Judaism which is Jewish to the core, in the name of liberalism and as a liberal proclaim and prove that it is worth while being a Jew under the new construction of Judaism, under the old inspiration of Judaism.

May that be our faith and our fortune and our force in

the years to come, and for your support of me, for giving me the inspiration from the pew, that I could do more in the pulpit than my weak capacities might have encouraged me to attempt, for this accept my heartful thanks and may God bless you in the new year in the spirit of the new religion which is after all an old religion. We need not a new name. Under the new name we could only do what we do under the old inspiration. We must be true to our ideals and thus be a blessing to ourselves and all humanity, a Jewish blessing, a Jewish influence throughout all the communities of men for ever more. Amen.

PART II

JUDAISM AND THE HIGHER CRITICISM

(A discourse delivered before the Jewish Chautauqua Summer Assembly at Atlantic City, N. J., July, 1903.)

Were even my reputation for congenital or cultivated diffidence less well established than I have reason to believe it is, I should feel constrained, by way of introduction, to ask at your hand the indulgence due "a stranger in a strange land." I use the phrase advisedly. There is something in the atmosphere of the East which puts us from the West on our guard. I myself have been taught by previous experience that assertions which in my home surroundings cause not as much as the slightest ripple in the placid surface of the current of thought, have had the effect to arouse violent dissent and were put under the ban as heterodox and revolutionary.

Perhaps it will be impossible for me to escape this fate today, as I avail myself of the generous hospitality of this platform to phrase a few suggestions that seem vital to me. But let me pray you to believe in the sincerity of my profession that nothing is further from my purpose than the intention to disturb your different conviction. For me, every religious opinion honestly held is sacred. I would approach that professed by another in the spirit of the biblical injunction which bade Moses, in the presence of the burning bush, take off his shoes and be mindful of the holiness of the ground underneath his feet. I entertain the hope that the reception which you will accord my utterances will be that extended by searchers after

truth to me who, however modest his equipment for the position, would be enrolled in the number of truth's lovers.

At one point certainly our interests meet. We are, each in his way and according to his light, passionate believers in Judaism. And it is because Judaism's right still to be regarded as the proclaimer of essential truths has come to be disputed, that I make bold to propose for examination the bearing which certain modern theories have on Judaism.

Students of the history of Judaism need not be told that never was this religion indifferent to the thought movements affecting the surrounding world. At all times, was the exchange of influence most active; and those periods in the development of Judaism may be said to have been most fruitful at home during which intellectual intercourse with others abroad was keenest. Judaism gave impulse to others but also received stimulus from others. The instances corroborative of this contention are many and for the most part familiar. Philo naturalized Plato in Judaism. Sa'adyah and Maimonides made Aristotle at home in the synagogue, Ibn Gabirol married Judaism and Neo-Platonic speculation while the Cabbalah is the precipitate of the interaction between Jewish theological concepts and non-Jewish philosophical conceits.

In modern times, the same phenomenon is discernible in the writings of the leaders of the nineteenth century synagogue. Hegel found Jewish exposition in the systems—though antipodal—of Samuel Hirsch the Radical, the Samson Raphael Hirsch, the Ultramontane. In Einhorn's reasoning one has little difficulty to detect the dominancy of Schelling's positions, while it is not too much to say that but for the rise of the German school of historic criticism, Zunz and Geiger and Frankel and Herzfeld and Loew and Steinschneider and the host of others numbered among the

stars of first magnitude in the galaxy of recent Judaism would not have been known how to bring from the mine of Jewish literature to the surface such rich ore.

We now are confronted with new thought tendencies in the intellectual atmosphere of our day, and these precedents certainly suggest the legitimacy of the endeavor on our part to ascertain how far Judaism may proceed along the paths blazed by prophets of this our age's new ambitions.

In three departments of human knowledge more especially, have of late years theories been formulated that more than any others, must invite the thoughtful Jew to the task of investigating their relation to his own deepest convictions. These departments are easily singled out. Far and in late months with more than customary notoriety, stand in the forefront of solicitude the researches centering in our old literature, the Bible, which are commonly designated as "Higher Criticism." Next to these in interest are the speculations based on the discoveries made during the last fifty years in the domain of the natural sciences, technically known as the evolutionary philosophy. And finally yielding but little in essential importance or even popular attention to the two mentioned, is that group of painful and patient studies, comprised under the general term "Comparative Religion."

That the efforts made in these departments have affected the positions taken by the Church and the Synagogue stands to reason. Therefore, I would have you consider with me in how far, if at all, the results reached in these lines are incompatible with the fundamental theses of the Jewish religious construction of world and history.

The "Higher Criticism" has been the nightmare of many a pious soul. At its mention, visions of satanic passions have risen to affrighten with horrid prospects of infidelity

and irreligiosity running amuck the loyal hearts of unsophisticated believers. It has been denominated the bastard offspring of atheism and irreverence. When oppressed by dearth of thought, the preacher of whatever sect or set finds denunciation of this devilish fancy a ready refuge.

Among Jews this "Higher Criticism" is suspected to be a willful contrivance of anti-Semitism, desirous of hiding its true motives underneath the fig leaf of scholarly or would-be scientific method and vocabulary, so that the modern Rabbi, scarce ever sure of the attention of his spasmodic audience, may safely speculate on arousing some of his intermittent listeners from the slumber, superinduced by his voice, sufficiently to nod approval when he indulged in vehement protests against this novel but cowardly trick of Israel's implacable enemies.

In view of this widespread suspicion it behooves us all the more to make the honest effort in the spirit of candor and fairness, to familiarize ourselves with the main contentions of this so much maligned school. Even superficial analysis of its method must create the presumption that it stands simply for the application to the Biblical writings of the canons which philology holds prerequisites to the understanding of any book, ancient or modern. Its insistence is emphatic that the Bible is under the law governing the creative, at all events the reproductive or receptive functions of the human mind. They who wrote the Bible's pages spoke in human idiom. They were children of their day, sons of a certain sky, moved by definite ambitions who aimed at certain results. Therefore, the principles of interpretation which philology invokes to make intelligent any production of human literary activity are regulative also of the endeavors to read aright the contents and rewrite the biography of these ancient Hebrew documents.

To this demand only he may object that assigns a priori to the Bible an exceptional position among the books of the world, and that, not by virtue of its teachings, but in consequence of its assumed radically different and absolutely unique origination. He alone who holds by dint of his faith that the Bible was produced in a manner in which no other book was, may advance the claim that the canons of interpretation applicable to human literary productions are not to be invoked to unseal the contents of this collection of old Hebrew writings. But for him then the Bible is a miracle. He must plead in its behalf for the suspension of laws universally regnant under a special purpose.

Modern, in fact all logical, thought is averse to assuming such miraculous suspensions of universal laws. It would not be difficult to establish that, far from proving the higher character of the collection such assumption in sober reality goes far to create the presumption of the very reverse. The belief in miracles opens the door to twice as many perplexities as it is hailed to allay.

One who is acquainted with Jewish thought on the subject of miracles as reflected in the opinions of Jewish thinkers from the earliest days, the Talmudic Rabbis, the philosophers of the Middle Ages, down to the latest discussions of the subject, need not be told that miracle was practically shorn in the constructions by the masters of the Jewish Synagogue of its exceptional, law-suspending character. Every miracle related in holy script was held to be a natural sequence of a condition involved in original creation.

This fact may suggest to us that the spirit of our religion has little sympathy with the appeal to miracles. As the universe was conceived of by Jewish thought as under Law, the insistence that the Bible cease being regarded as having a record of its own in contravention of the

universal laws, and that in its elucidation the laws universally governing literary composition and expression certainly ought to, nay, must be consulted, may from the very outset be treated as not necessarily in conflict with a fundamental doctrine of Judaism.

That the Bible has by many, let us even say, by most men been regarded as of superhuman origin and its contents have been declared to have been transmitted in a way opened to no other work of human pen may be admitted. Yet this circumstance is inconsequential. Error is not turned into truth by the number of its adherents nor by the stretches of time during which it has met with welcome credence. For let us remember that the Mohammedan advances the identical claim for the exceptional composition and history of his "sacred" book, the Koran. So does the Buddhist for the components of his canon. The Christian does not embrace in this ascription of superhuman origin and exceptional channel of transmission merely the Old, he extends it to the New dispensation as well.

Shall all these claims be allowed? If they are, then the exceptional nature becomes at once the rule and the very proposition which was denied is admitted. If not, what is the supreme criterion to decide which claim shall be conceded and which not? If numbers, the Koran and the Tripitaka certainly worst their rival pretenders. The New Testament carries then the day over the Old. Consensus of millions is a dangerous element in the chain of evidence. In this instance, as in every other, the appeal to miracle defeats its own ends.

But I make bold to go further. I am convinced that this view which would accept the Biblical writings from the supremacy of the laws regulating the growth and faith of written documents and human literature is not of Jewish parentage, Bibliolatry is an achievement of the Protestant Reformation. It has made inroads into Judaism only where

the synagogue has been exposed to Protestant influence. Much of our modern Judaism, so-called, is in sober truth only modified Christian Pietism. Staunch, sane, sober, Jewish Orthodoxy never made of the Bible a fetich. This habit is one of the doubtful achievements of recent decades; it is one of the fruits of that process so loudly lauded as the "Americanizing of the Synagogue."

For the old Jew, the Bible was not the sole channel of revelation. Revelation was a continuous, an unending process. The Written Word was not final. It was complemented by the oral Law. Yea, without fear of contradiction, the statement may be urged that of the Written Book in the Jewish orthodox thinking only the Pentateuch —the Torah in the technical sense of the word—was authoritative, and of its chapters only those of a central importance that dealt not with story and therefore had to be "believed," but with statute and therefore had to be "observed." Let them who doubt this proposition consult the opening section of the popular commentary of Rashi.

Again the Torah was indeed declared to be Min Hashammayim, viz.: literally translated "from Heaven," but that the phrase stands for an altogether different idea than is connoted by the modern literal equivalent, I trust, need not be recalled to a Jewish audience even in these days of sad ignorance of Jewish terminologies. The "Shammayim" in that connection is a synonym for God. The Torah was proclaimed as divine in controversy with Paulinian Christianity, for it was against this wing of the nascent church that the point of the phrase was directed as indeed the term itself was coined in consequence of the contrary attitude of the hostile disputants.

Involved in this phrase was the issue of the abrogation of the law, a controversial subject also later between the Mohammedans and the Jews—thus a protest rather than a proclamation was emphasized by the term Torah Min

Hashammayim. Even they who subscribe to the doctrine put forth in this phrase, may accept the primary insistence of the "Higher Criticism" that this Torah which is of divine authority must be read by the canons universally applied in the construction of literary documents.

We who are theists certainly regard the universe as of divine origin. Nevertheless we explain the courses of the stars by the laws established by observation and calculation; we trace the growth of life on the planet in accordance with the processes discovered in the laboratories of the biologist.

One point more might be helpfully borne in memory. This "Higher Criticism" is after all not so terribly modern. Aben Esra, for example, had, to put it mildly, a vivid presentiment of the difficulties which beset the traditional uncritical view of the age and authorship of the Biblical books. Again the Talmudic principle, among others, which denies temporal sequence in the record (En M'kdam um eu'har batorah) is evidence that even these Rabbinical authorities were aware of the composite nature of the text. Abarbanel candidly exposes the impossibility of ascribing to Joshua the authorship of the book named for him.

But whether of recent date or able to point out its pedigree among the comments of predecessors "Higher Criticism" leaves untouched the question of the value of the contents of the books. It merely reassigns them to periods different from those assumed by former critics and attempts to explain the processes by which the documents now extant came to be preserved in the shape and order in which they are found in the existing collection. This involves the methods advised by philology and as impartially applied to Homer, Schiller, Chaucer, Walter von der Vogelweide, Dante, the Vedanta's, the Koran, Tennyson or any sacred or profane book.

The searchlight of philological analysis was years ago

thrown upon the cycle of Homeric poems. Where tradition had remembered one blind singer, the honor to have cradled whom was disputed for by seven cities of no mean renown, from whose lyre these confessions of young Greece's joyful heart had leaped into melody, the new knowledge traced the works to groups of rhapsodists chanting the story of the heroes' fights and fickle fates—often overlapping in their accounts of the deeds immortalized. But the beauty of these lays remained withal. Their charm was more potent than theory of analyzers. He who held fast with Gladstone to the fathers' confidence that one brain and one heart had been their fountainhead as well as he who after Wolff with Kirchhoff knew that many wandering minstrels had kept aflame the fervor of the Trojan episode and chanted of the wrath of Achilles or the migrations of Odysseus, bowed in grateful admiration at this shrine forever the revelation of the genius of the Greek soul. Homer abode an uplifting energy whatever group of lines was detected as addition or betrayed the harmonizing labor of a later *"diaskeuast"* or compiler. The searcher for insight into the secret of Greece's power over men's minds must pilgrim to this storehouse of fable and faith now as did her elders before philology had presumed to point out the rivets and number the component girders.

The same is the case with the stores of power gathered in Biblical writings. What matter who wrote the sections and when they were written? They are: they speak: they exhort: they advise. Inconsequential for the message is the proposition whether one Isaiah proclaimed it or three or even more prophets of various birthplaces and centuries, but under one consecration winged its stupendous appeal and admonitions, its hopes and assurances. The message speaks as solemnly now as ever it did. If it kerneled vital truth when we assumed that one man's tongue

touched by the live coal from God's altar framed the stirring phrases, it does so now and as mightily when some of us have been convinced that the first Isaiah's prophecies were accidentally enlarged by the addition of others by other men aflame with zeal for Israel's duty at a day other than that which had called the great son of Jerusalem to the task when King Hezekiah sat on the throne. Does it really matter who wrote the Psalms? Is it not more important that the Psalms were written by the bards of Israel and out of the fullness of Israel's self-consciousness? Is nugget of gnomic wisdom less precious if the royal crown of Solomon no longer be recognized as its patron's signature?

But history? Yea, what is history's value? Does it consist of dates and names? Indeed not! Dates and names are skeletons. The essential element is the spirit. Into the dates and names the genius of Israel wrought its philosophy of life and world. This philosophy is the force and factor still vital to our thinking and acting. About dates and localities let archæologists and annalists dispute, our interest is religious. As such it is superior to fact and happening. It was from Israel's religious consciousness that the writers whose works lie before us drew the warrant to marshal their data in order to illustrate their conviction. Viewed from this angle, the historical records of this literature retain their store of energy.

In brief, the problems involved in higher criticism are not of a kind to affect religion. They lie in the plane of philology and are exclusively literary. Religion speaks through literature, indeed. But let the gist of the whole matter be formulated at once, religion produces literature: the reverse is not the case. In our case, this formula reads Judaism created or recast the Bible, the Bible did not mother Judaism.

For the post-biblical periods this principle has been admitted without reserve by almost all Jewish scholars. This

principle in fact has been invoked to determine the age of the various strata and the character of the different literary productions, in the Apocrypha, the Mishnaic writings and the like. Geiger showed how the shifting but deepening religious convictions affected the text of the Bible as preserved in the schools and represented in the versions. His discovery has given impetus to researches carried to striking results especially in the domain of Mishnaic text analysis within very recent years. We know now even the Mishnah is a compilation displaying various successions of layers that differ because they reflect differences of religious opinions. Thus, we are certain that the growth of religion affected the development and physiognomy of our past Biblical literary monuments. This viewpoint now the "Higher Criticism" renders fruitful for the study of Biblical literature.

It may be well at this point of the discussion to recall a few of the axiomatic assumptions basic to the method. That national literature never antedates the nation's existence, is one of the principal convictions. Before Israel could have a national literature it had to be a nation. Again, a shepherd people will not anticipate in legislation the needs of its own successors, settled as farmers in fixed habitations. The Pentateuch, as a whole therefore, cannot be assumed to have been written at a period proceeding the conquest of the land. History is preluded by legend and oral story. Legend often personifies events or centers around a locality. It is at times provoked by names become unintelligible. This canon throws light on many of the episodes chronicled in Genesis or in Judges, or the cycles of Elijah and Elisha legends. The historiography of ancient times and peoples is never under the passion to report events as such. The desire to weave renown into the wreath of one's tribe's or nation's glory is as a rule potent.

Again history is written to illustrate a theory. These leanings of ancient historiography are strongly manifest in Biblical literature. They account for the differences in the various versions of one and the same event. Finally, genealogy and geography among the ancients, and more especially the Semites serve other purposes than they do in modern conceptions. They are expressive of inter-tribal relations, often of a political nature. The Patriarchal histories reflect this bearing of ethno-geographical glosses to a pronounced degree. That the ancient nations (anticipated) information on subjects of national science to make their cosmogonies scientifically accurate, is another recognized principle of the "Higher Criticism." The opening chapters of Genesis reflect unscientific speculations on the origin of things. They are probably adaptations, on a monotheistic basis, of old Semitic or Assyro-Babylonian myths. As such they belong to the domain of poetry, not to that of science.

Biblical literature is not even in part a manual of geology or astronomy or geography. It is the literature of a people remarkable for its genius for religion, a religion which from the very outset manifested the tendency to combine in a higher harmony the ethical with the religious ideas and ideals. This religion has had its evolution from lower conceptions into the higher consecrations of righteousness, both social and individual. Probably at first, a tribal creed, then henotheistic and national, primitive YAHWism in its historic conflict with Canaanite cults repulsive by abominable sensuousness gradually under the influence of Prophetism (preceded by the Nazirites as exponents of ancestral [shepherd] loyalty to the "holy" God of Sinai), developed into ethical monotheism, to be illustrated by Israel as "the witness" the "servant of YHWH," entailing thus on Israel the obligation of priestly purity.

This process culminated in the monotheistic theocracy

of the second commonwealth in which ethical prophetism and priestly legalism were combined. The Pentateuch in its component parts reflects the successive stages of this process, the book of Judges compared with the book of Joshua proving that the conquest of the land and the constitution of the nation was not a concerted movement under national law and leadership but the slow result of a laborious conflict. Comparison of the doctrines of the Prophets furthermore discovers variations in their respective theological views, the unifying of the cult by centralizing it in Jerusalem appearing as a late measure of reform under Josiah, while only under Ezra, and then not without opposition, stress came to be laid on the purity of descent from the holy seed of Abraham, the racial idea underlying originally only the priesthood thus finally coming to be looked upon as fundamental for the "congregation" which then replaces the anterior "ruling idea," the "people or nation."

This in brief indication are the main theses of the much dreaded "Higher Criticism." Do they undermine the foundations of Judaism? Do they rob the regal diadem of our religion of a single precious gem? Do they unmask Judaism as a pretender with a tinsel crown? These doubts have in part been brushed aside by what has been urged previously that religious truth is independent of problems in origins, chronology, or manner and locality of promulgation. If the Bible contained truth, that truth has not been silenced. Its gift to inspire, its power to kindle light, its solemn call to obedience, its majestic emphasis on responsibility as exponential of man's distinction in the sweep of creation, his lordship over all that is fashioned (Psalm viii) is proclamation of purpose and will higher than man's plans and plots to which the heavens bow and the nations must bend the Bible's God and God-idea, is not diminished, though the one great leader of Israel in the

Sinaitic peninsula will have to be credited with no more than the impulse toward this truth and other hands than his be seen tracing the letters of the Pentateuch.

A Protestant writer, author of a famous introduction to theological science ("Die Encyclopedie der Theologie") has put the matter in a nutshell. This criticism merely establishes the process of revelation, but cannot reach over into the field of revelation itself. That Israel came into the possession of truth is a fact of revelation. How it came into this possession, is the story which "Higher Criticism" aims to tell. It substitutes thus, not a new truth, for an old error, but simply a new and more reasonable account of how truth came for an old one less in harmony with the operations of forces as seen at work among other peoples and illustrated in the biographies of other literatures.

But will, under this new view, Israel's claim to the priority in the teaching and discovering of the high ethical and religious ideas not to have to be relinquished? Even this apprehension is groundless. The date assigned to the later elements in the Pentateuch, or to the magnificently universalistic visions of the second (or third) Isaiah goes back to a period when even Greece had not yet learned to spell out the primer of the humanities. Yet stands Israel the first, and also the foremost, to read the riddles of life, and its responsibilities in terms of righteousness and responsibilities.

Nor is Israel's originality in danger. Of late, much commotion has been aroused by the finding of the code of Hammurabi, and voices have been loud to scoff at Moses as a plagiarist. Comparisons of the two codes reveal the infinite superiority and deeper humanity of the Hebrew document over the Babylonian. The similarities between the two are in phraseology, a circumstance, which is no more surprising than that a modern code should resemble in technical jargon some remote and anterior law book.

For the essential distinction between the two is decisive. The significant fact is that Hammurabi's collection of statutes could be and were forgotten. Babylon may have created and organized an empire. The Pentateuch founded and fostered, as a German writer aptly puts it, "eine Kultur," a life, and propagated an influence as yet vital as quickening. The very similarities, which we may admit, between Babylonian law and Hebrew institution reveal all the more strongly the fundamental dissimilarity, just as the similarities of man and monkey serve to put forth in bold relief the dissimilarities. This covers also the point raised by Professor Delitzsch, that the name of the deity (YHWH) is not originally Jewish. Even if what may be denied on the testimony of competent Assyriologists, the occurrence of the name on ancient tablets were assured, Delitzsch's inference is certainly unwarranted. Stade long ago contended that the name was borrowed from the Kenites. This did not, and so does not Delitzsch's belated and dubious find, detract as much as a tittle from the main fact that the Jewish YHWH came to be the symbol for the One Holy God of all humanity: "He who loveth righteousness and hateth iniquity, whose throne is not the heavens alone but also the humble contrite heart," while the Babylonian or Kenite deity possibly of the same name remained the connotation of a tribal or local fetich.

Israel may have appropriated foreign terms, but it filled them with a new meaning. Religion and ethics learned a new vocabulary at all events in so far as the perhaps borrowed syllables were touched to an altogether new and original significance. Israel's originality is the one point that more than any other comes into sharp prominence under the searchlight of the "Higher Criticism."

Yea, it is not too much to say that the new critical theory alone confers on Israel the credentials to claim the Bible as its own. If God is its author, what right is ours

to insist that credit be given us for what God gave us? But if in a natural process of evolution the Bible and its principles were our contribution to the stock of human ideas and ideals, whatever glory accrues from having made so noble a contribution is ours.

Under the higher criticism this Biblical literature becomes our, Israel's, possession as under no other traditional theory of its cradle and character. It was written with Israel's own heart-blood. As the silkworm spins the cocoon from the reservoir of its own life element, so did Judaism write the Biblical documents by transfusion of its spiritual life. Every page of that collection is vocal with the struggle waged in and through Israel for the highest truth. The Pentateuch is now a monument to the aspirations of the Prophets and Priests through centuries. It is an exposition of Israel's gradual finding of his own inner self, his destiny and distinction. It is not a mechanically imposed law but an organic expression of the life which pulsated within. As among all nations, so also in Israel, this process of self-discovery and self-realization was activized in intense degree in the great men of the nation. In them the soul of the people found its noblest, clearest articulation. Israel's great men are named Prophets—not soothsayers but truthsayers—souls aflame with the passion for righteousness and social justice, heroes impressed with the certainty that justice is central in the all, and therefore heralds of the Messianic destiny of mankind, martyr and priest of which Israel was called to be. Whence to these men this fire? "Higher Criticism" cannot explain, it humbly registers the fact. The fact speaks of revelation in as impressive and awful a voice as ever was heard at the foot of smoke encircled, quaking, thundering Sinai. None of the pillars on which religion rests her altar is weakened by the new method of classifying the contents of Biblical literature.

This is overlooked only by such as cannot distinguish between psychological truth and the fact, real or assumed, which stands as the signpost of that truth. All true art is truer than reality. A thing may be real and yet not be true, while another may be unreal and yet be the highest exposition of truth. Here on these walls hangs Kaulbach's Jeremiah. Did Jeremiah ever look like yonder woebegone figure? Who knows? Perhaps never did the man from Anatot sit in that posture. And yet could any photograph be quick with such truth as is poured out over and poured out by this imagined situation? This unreal Jeremiah is real because every line of his countenance reflects the bitterness of his life, the suffering of his life, the fate of his people for whom he lived and now with whom he pines and weeps.

But artists often wield pens instead of brushes. Hamlet of Shakespeare is not a figure drawn upon the information gleaned from dust-buried state archives. But he represents greater truth than he would were every speech of his limited to phonographic reproduction of a Danish prince's actual conversation. He lives a conflict between duty and affection such as burns in the heart of all men at times, such as marks the crises in advancing humanity's upward march. Apply these suggestions to Biblical story.

Criticism may expose the channels through which reported fact has descended from distant unknown sources. It may expose that cloaked in one feat or fact leaps to view fate or fame of a whole generation or an impersonal tribal movement. But after all, the Biblical record stands for more. This more is the religiously essential, the morally vital. Abraham illustrates a view of life rosy with the flashes cast over his picture from the arc light of Israel's truth. This message which Abraham brings is superior to all criticism. It survives all analysis of

documents. Hence it is not true that under "Higher Criticism" the Bible loses its worth as the book of religious uplifts.

Certainly—and perhaps you will pardon me for presuming to broach this aspect of the problem—one who like myself is an adherent of the Reform principles cannot quarrel with the "Higher Criticism." It goes far to confirm our contention that Judaism is more than the "Law;" the "Law" itself is only one phase of Judaism. The Prophets were before the Law had taken on form. The institutionalism, which so often is asserted to be the distinctive element of Judaism, is detected to be of non-Jewish origin, while the original contribution to the world's religious ideas made by Israel, and therefore, the essence of Judaism as a religion, is the ethical fervor and insight and consecration underlying the Prophet's preachment. In thus taking this position, Reform Judaism answers the query with which Montefiore concludes his Hibbert lectures in how far the results of the "Higher Criticism" are compatible with Judaism.

But even others of less pronounced Radicalism have met the alternative. Maybaum, in his treatise on the evolution of "Priesthood," employs the critical method without reservation. In a separate chapter, he argues that as "the Law" was the final outcome of this evolutionary process, it has for this very reason binding authoritative character. How one of ultra-orthodox principles solves the enigma, it is not for me to tell. But there must be a possibility to do this. For I know writers whose practical orthodoxy is beyond suspicion, that do not hesitate to accept the fundamental of "Higher Criticism."

For the Reformer, it is clear that this "Higher Criticism" often suspected of anti-Semitic intentions sharply establishes these distinctions between Semitism and Judaism; the former a gross sensuous nature-worship, the latter the

faith in all that is Holy, High and Sublime. In spite of Semitism, Judaism developed. It was the victory over Semitic immorality, cruelty, degradation, social and personal. In spirit the Prophets were not Semites. They were Jews, and their religion was a new light kindled as a beacon for all mankind on the heights, before the luster of which even the splendor of Babylon paled and under the benign influence of which Semitic brutalism was dissolved to make room for the better seed, and richer harvest, of Judaism, the religion in which God and man are regarded as at one, as a father at one with his children.

Finally this "Higher Criticism" has dethroned once and for all that archusurper, Rationalism, of all shams the most shameless. Rationalism would save the letter but at the expense of the spirit. It imputed benevolent deception to the great. It degraded Moses to the level of an impostor for good purpose, a prestidigitator. Rationalism gave pretext to Ingersoll to appear in the arena as a champion of mental liberty. "Higher Criticism" has ended the reign of both Rationalism and Literalism. It has given us a Bible consistent in itself as the precipitate of a process extending through fifteen centuries. It has made the Bible human once more, and thus really, divinely vital again.

It is this "Higher Criticism" which, comparing this Hebrew literature with the noblest of other ancient writings, crowns it queen of them all. Homer, Virgil, Hesiod, Horace, Veda or Zend-Avesta, Edda or the Kings, Koran or Gospel, none of these excels if any equals the vision of Isaiah, wisdom of Kohelet, pathos of Job, sweetness and glow of Psalm, majesty of the Law and charm of Ruth. Anti-Semitism, anti-Judaism are indeed confounded, silenced by "Higher Criticism." The stone which the builders rejected is become the cornerstone. The place and task of Israel in the strivings of humanity has received new cre-

dentials that cannot be impugned, and Judaism, distinct from Semitism, has been revealed the "light for the nations." From "Higher Criticism" Judaism has naught to fear.

THE DOCTRINE OF EVOLUTION AND JUDAISM

(A discourse delivered before the Jewish Chautauqua Summer Assembly at Atlantic City, N. J., July, 1903.)

If there be one concept that may be said to be central to modern thinking, that distinction without question belongs to the notion, evolution. In all departments of human searching it is invoked as the one idea which, throwing light on the processes running through the ages that are past, holds the power to illumine the forward untrodden path of days still to be. Regarded by the more conservative students as a working hypothesis it has been canonized by the more hasty and superficial camp followers as the final key to all riddles and the absolute, infallible solvent of all perplexities. To it, so runs the confident claim of these dazzled devotees, all previous formulæ by which groping men in the eras of sightless striving for truth, vainly endeavored to bring order into the wonderful and bewildering chaos of phenomena, must yield the rank of the long expected autocratic ruler from whose decree no appeal is possible.

According to them, this charmed combination of syllables, "evolution," is the open sesame at the mere mention of which the doors guarding the secrets of nature's methods and the mysteries of thought and the motives of conduct forget their time-hoary distrust and jealousy of men and are compelled to admit him into the laboratory where stars are equipped with brilliancy and worlds are fashioned or undone. It alone possesses the gift to uncurtain the cradle of language and religion. It alone is conversant with the alphabet in which the sequence of civilizations and the succession of empires write their records.

It were foolish to assert that this unifying principle has not been of potent help in reading connection and interrelation into the maze of nature's seeming caprices. That it has aided as well to point out limitations and laws toning down the insistences of human arrogance altogether too prone to dream of unrestricted liberties and emphasize independence where the clearer insight finds warrant alone for tethered interdependence and pointed alternative, is surely established. The year when Darwin published "The Origin of Species" is distinguished among the dates marking a turning point in the thoughts of the race.

Not that the fundamental contention of the great naturalist had been without predecessors. His own philosophy were enough to discredit from the very outset such assumption of parthenogenesis in favor of his main idea. Two years previously Spencer had given the inattentive world a work entitled "Progress, Its Laws and Cause," which may be said to have developed the theory of evolution. But many decades before, Darwin's own grandfather had worked along similar lines and that Goethe had more than a poetic forethought of the fundamentals involved is now generally conceded by all competent to give testimony in the case. Among the system builders of the seventeenth century Descartes and perhaps Spinoza may justly be classed among the forerunners of this our latter day's dominant notion. At all events Lamarck and his countryman Treviranus in the early days of the nineteenth century each independently had propounded the principal thesis of the doctrine. Yea, overleaping the gap of the dividing millennia there is good ground for hailing as the first expounder that obscure Greek thinker Heraclitus who taught his disciples to view life and nature as a continuous process, an unbroken succession of waves in constant flux.

The fate of the doctrine offers another illustration of the significant truth which religious poetry has garbed in the

relation established between Elijah and the Messiah. Before the advent the crier in the desert is charged with heralding the day of the fulfillment. Yet, they are few who heed his words. As the sun about to mount the chariot of his victory sends out torch-bearers to announce the glad hour of his triumphant coming, so does truth, biding the supreme moment of its rise, command the service of outriders that before its own bursting forth in irresistible power proclaim the impending passing of the night. That Darwin caught the ear of his generation while his predecessors preached to no purpose was due to a happy combination of circumstances. The bold daring of the German idealists to master the mysteries of being and becoming had weaned the world from trusting in the efficacy of speculation to reveal the truth. Though Hegel and before him Herder had caught a foregleam of the thought so eagerly accepted when Darwin ventured to give it verbal statement, their seeming and perhaps real indifference to facts had after a brief carnival of intoxication sobered the world from all metaphysical extravagances. The cry had instead gone up for painstaking consulting of nature's ways and the generation following immediately upon those that had revelled in the flying fancies of dialectics were content by sheer force of reaction to register disjointed data without presuming to construe from them a theory to explain the universe.

But the human mind is so constituted that it will not rest satisfied with detached facts. It craves for the comprehensive formula that promises to unify the "disjecta membra." The quest for the geistige Band, as Goethe puts it, is after all of persistent importunity and will not be disowned. Thus with the swing of the pendulum back to the pole of constructive interest in metaphysical problems, Darwin found the world prepared for the announcement of the word furnishing the one key to every lock. His

credentials entitling him to confidence were above suspicion. He had not disdained to sit patiently at the feet of Nature. He had served many a year of courtship. He had thus succeeded in lifting the curtain from off her countenance—a privilege given to none but to those among her suitors that by devotion both rare and profound have won their way into her very heart.

What Darwin reported did not seem to be constructions of his own intellect but the very intimacies entrusted to him by his mistress herself. He was not one of the discredited system builders reading into the universe the figments of their imagination. He was an humble recorder of discoveries painfully reached by persistent observation. Thus he combined the gifts so highly prized by the temperament of the day. He was acquainted with details and yet his announcement met the reawakened appetite for constructive generalization.

His proclamation was the signal for needless alarm in church and synagogue on the one hand, for premature peans of victory in the camp of religion's arch enemies. That the apprehensions felt by the defenders of God's altars were groundless has come to be clearly seen. Not so clearly has it come to be understood among our most intimate enemies that their shout of triumph lacks reasonableness. I dare say more than occasionally have we met men pretending to be abreast of the best thought of the day who still have to learn that the doctrine of evolution has not weakened the pillars upon which religion has reared her temples. Antediluvian obsessions are not exclusively the bane of the religiously orthodox. There is also an orthodoxy of irreligion as arrant and brainless as ever asserted itself within the church. The Rip Van Winkles are not altogether on our side of the house. Time was when what has rightly been denominated the materialism of "beer and cheese" held forth as the last word of all philosophy and the ex-

ponent of all liberalism. Among the high priests of this cult the hypothesis of evolution was acclaimed the undoer of every religious conviction. That Buechner and his Kraft and Stoff have been rejected by the genuine men of science the Bourbons of this school have still to grasp.

It is strange, yet it is a fact, this species of materialism is represented largely by men of what the Germans dub *"Halbbildung,"* and nowhere so unconcernedly than among would-be liberal Jews. In corroboration of this observation I may be permitted to call attention to the confusion widely prevalent in the midst of us which makes it possible for men to be crowned arch-liberals for no other reason than that they are exponents of the doctrine of evolution. Many a pulpit is aureoled in glory simply because its occupant has in season and out of season injected into his wonderful effusions the jargon of the evolution terminology. Acceptance of evolution is no proof of liberalism in the popular misappropriation of the term. And my friends, the "beer and cheese" materialists, should have a care to parade their cheap trappings in evidence of their up-to-date-ness. For if one thing be well established it is that genuine honest science has long since outgrown the vagaries of Buechnerism if ever Buechner had standing among the genuine prophets of science. That force and matter explain nothing but themselves call for explanation is patent. Can one tell us what matter be or what energy be? Self-created matter is as great a riddle to the human reason as is self-created mind. Characteristic in this connection is the anecdote of the man who when asked to define his favorite terms, matter and force, replied: "Matter? Never mind. Mind? No matter." I make bold to suggest to these antediluvian fossils of exploded vulgar materialism to cogitate, as profoundly as their titanic intellect will permit, Goethe's lines:

"Denn eben wo Begriffe fehlen,
Da stellt ein Wort zur rechten Zeit sich ein.
Mit Worten laesst sich trefflich streiten
Mit Worten ein System bereiten,
An Worte laest sich tefflich glauben,
Von einem Wort laesst sich kein Iota rauben."

What in sober reality does the theory of evolution throw light on? Certainly not on the mystery of the beginnings. Granted that the first link in the chain of becoming is connected with the last the query is not answered whence came the first link. Its appearance is still an unexplained riddle.

Nor is it true that nowhere in this chain there appear missing links. Competent authorities, men of distinguished ranking among original investigators in the several departments of the natural sciences have often avowed this. Haeckel's endeavor to bridge every gap makes heavy drafts on human credulity. He is as dogmatic as ever was Ulema of the mosque or Confessor of the church. His latest pronunciamento on the riddles of the world may deceive the "general reader" by the brilliancy of its style. It has not the leaders of thought. His Monism assumes what it pretends to prove. This has been the verdict on his ambitious book not merely of the orthodox who might be suspected of prejudice but of reasoners of such capacity as Paulsen and others. Huxley and Tyndall were more modest, as was that great German physiologist Dubois-Reymond and that distinguished scientist Virchow.

That the beginning of all things is not accounted for by the theory of evolution is admitted by Darwin himself who even in the last edition of his "Origin of Species," did not find himself moved to modify the statement of the first in which he intimates his belief "that life may have been originally breathed by the Creator into few forms

or one." How from the inorganic the organic may have sprung, how from the unconscious the conscious may have developed, evolution has failed to reveal. All appeal to cerebral chemistry does not meet the issue. Evolution thus is forced to concede that notwithstanding its main contentions mystery still calls for faith, that there is need and room for the introduction of an energy which religious faith and reasoning philosophy have always posited.

But again evolution always presupposes involution. Nothing may be in the result which is not potentially present in the impulse. The universe of which we are a part is certainly a cosmos. Beauty and order are the outcome of that process which has culminated in the present forms of life and interaction. Therefore the very first germ and impulse must have been so organized that order and beauty had to be the final outcome. Or will one deny that this has been the result? Then the very basis is taken from under all scientific thought, every physical law assumes the orderliness of the universe. Every generalization to which the inductions of the chemist lead is dependent on the previous assumption that law and order and harmony are dominant in the action and interactions of the elements. This beauty and harmony and orderliness must therefore have been involved from the very first in the constitution of things. This aspect of the problem once more reveals that the theory of evolution demands and presupposes the very metaphysical and religious concepts with which faith and idealistic philosophy have always operated and which they leave predicated of the nature of things. Whatever postulate, then, theologians have based on this aspect of the universe stands in its foundations untouched by the theory of evolution.

This of course must be conceded, the doctrine that the evolving ascent of life is regulated by natural selection which operates as a process of elimination by which only

those are enabled to survive that know how to adapt themselves to their environments and thus to overcome the hostile influence of circumstance is not compatible with the theory of design as generally presented in the older textbooks. For our purpose it is immaterial at this point to investigate whether the effect attributed by Darwin to natural selection has now the endorsement of competent naturalists. This is indeed the point where the more recent investigators seem to part company with the illustrious founder of the school.

Still even should the constructions of Darwin be found to be sound and those of others, Weissman, for example, have to be rejected, the main ideas of teleology are not impugned. The old presentation of the argument from design did indeed invoke too freely human analogy. It viewed the Godhead altogether too much in the guise of a human workman. One who is at home in the literature of Jewish theology needs not be told that throughout Jewish thought the effort is dominant to de-anthropomorphidate the concept of the Deity. Hence the care of the earlier translators of the Bible to substitute for the human symbols in the original Hebrew such terms as remove the picture of God beyond the lower range of human passion or experience.

The arguments filling the works of our medieval philosophers concerning the attributes of the Godhead point in the same direction and even superficial acquaintance with their positions suffices to verify the claim that above all things these sturdy men of thought and faith were anxious to emphasize the line of demarcation between the divine and human, many among them going great lengths to emphasize that even the unity of God is essentially other than what is connoted by the numeral in human speech.

The theory of evolution now which puts an end to the imputation of humanlike design to the Deity strikes a note

in harmony with the central apprehension of Jewish theology. Evolution reveals that life runs on through a process of interdependence. Whatever lives, lives through another and for another. Thus a new and deeper teleology or theory of purpose is suggested. There is in this long succession of evolving and enlarging life nothing but has an influence upon another. This truth may also be formulated as follows: There is nothing that lives but serves an ulterior purpose. Moreover as through this interaction of one upon the other be it through natural selection or otherwise, the sum of life has steadily increased and the quality of life has even so invariably been rendered more profound one is justified in construing from this undoubted fact which is indeed pivotal to the whole hypothesis, the postulate that life was from the beginning so dowered and all the intermediate forms of life so organized as to bring about this result.

Plan and purpose are thus not eliminated by this theory. The contrary is the case. Life because tending from the lower always to the higher—and this view prevails in the ultimate outcome even if the curve shows also the downward lines indicative of degenerations—is by the very implications and assumptions of the hypothesis necessarily held as under the law of adaptation of means to ends, these ends being the realization in ever fuller measure of life. Thus with greater insistence than did any of the other theories does the evolutionary philosophy read purpose into the essence of things.

In notes clearer than ever were entoned by human tongue does the philosophy of evolution confirm the essential verity of Judaism's insistent protest and proclamation that God is one. This theory reads unity in all that is and has being. Stars and stones, planets and pebbles, sun and sod, rock and river, leaf and lichen are spun of the same thread.

Thus the universe is one soul, One spelled large. If throughout all visible form one energy is manifest and in all material shape one substance is apparent, the conclusion is all the better assured which holds this essentially one world of life to be the thought of one all embracing and all underlying creative directive mind. For, mark you well, the profounder unity which this hypothesis has established in multiplicity of worlds and of organisms is again incompatible only with the tenets of those theologies that would persist in interpreting the divine in terms of human limitations. I, for my part, believe to be justified in my assurance that Judaism, rightly apprehended, posits God not as often it is said to do as an absolutely transcendental One. Our God is the soul of the Universe. He is not that God who to use Goethe's words, "Der nur von aussen stiesse." Spinozism and Judaism are by no means at opposite poles. Monism as generally understood may perhaps wear the appearance of denying mind. Yet spiritual monism which regards matter as an expression of mind and the visible world as the symbol of underlying mentality has had its exponents whose main theses coincide indeed with the conceptions of Judaism as I find it understood by its own master-thinkers. Certainly the sum must include all that the component factors possess. If at any one point in the line of evolution mind appears, mind necessarily must be postulated as one of the involutions.

Now, mind does appear. The conclusion based upon this fact stands whether mind be regarded as function of brain substance—which explanation as has been observed previously still awaits convincing proof—or it be held to be an energy which works through nerve and cerebral chemistry but cannot be said to be identical therewith, not being a product but rather the producer. For if mind at a certain stage of mind's development is the result, that result must have been already enfolded in the first germ.

Thus from the very beginning mind was enwrapped in the world process. And therefore, this very first germ must itself have had its source in mind, for otherwise, its potentiality could not have been such as to lead up to mind.

Self-created mind is not more unthinkable a proposition than is self-existing matter. But from the point of view of reason, whatever difficulties may be involved in spiritual monism greater reasonableness pleads in favor of this idealism than can be adduced in defense of the opposite materialistic construction. Within our own experience, we observe the phenomenon of creation through mind. The architect creates the Parthenon, the sculptor the Zeus of the Olympic Temple. Mason and menial merely carry out the creation which always antedates and precedes realization in brick or marble. It may be that our human mind is dependent upon brain action. But this does not prove that mind as such is under all circumstances conditioned similarly. Ideal monism, which is never in conflict with the true implication of ethical monotheism has been endowed with the strongest supports by the philosophy of evolution.

They who are acquainted with the positions taken in their own peculiar way by Rabbinical interpreters of the story of creation will remember that the pre-existence of the Torah is assumed as God's instrument of creation. Platonic idealism was in this manner clothed in the vocabulary in Jewish theology. Distance between this attitude and that suggested by the more modern reasoning on the basis of evolution is not very great. That many among the medieval thinkers claimed a wide latitude in explaining the opening chapter of Genesis is beyond doubt. These profound reasoners found no difficulty in harmonizing their assumptions of the eternity of matter with their belief in the God of their religious consciousness. We have the good right to follow the precedent thus set.

Evolution indeed does controvert the literal acceptance of the Biblical account. As a poetic conception, the stately sections of Genesis describing how, upon the divine summons abyss retreated and darkness took to flight and order and beauty leaped into majestic impressiveness; how earth was wreathed in flowery garlands, and the firmament kindled into glory; how life and speech burst forth into joy and beast and man rose to bask in the sunshine of the day and to marvel at the splendor of the constellations set in the heavens to mark the procession of the seasons—have no peers in the literature of the world. But this poetry is robbed of its sweet aroma, when its phraseology is pressed into service to curb the curiosity of the scientific mind. Inconsequential to our religious consciousness is the method which creation followed in giving form to the divine impulse.

That Creation is revelation of purposive power of mind is the cardinal tenet of the Jewish faith. This evolution has not obscured. The new philosophy has merely substituted another theory for a less comprehensive mechanical one. The "what" of creation is not touched by the modern interpretation, even if a new "how" has been given its vocabulary.

Read by the light of the modern doctrine, the heavens still declare the glory of God. The morning stars still sing together. The grand Hallelujah chorus rises an anthem of praise to the Creator from dale and dell, from sea and surf, and the mountains and meads still witness to a will supreme in all and underlying all. Yea, in a much profounder sense than the old thought was capable of expressing rings out from the new the proclamation that "in the beginning was the word," that by the word of God were the heavens made, and the depths took on shape at his bidding.

Atheism may extract no comfort from the recent exposi-

tions of the theory of evolution. The greatest physicist of modern days, Lord Kelvin, has not scrupled to confess that his researches would be suspended like the coffin of Mohammed in midair without the supporting constructions of the metaphysicians and theologians.

But this doctrine of evolution is popularly confounded with agnostic conclusions. Let us for the nonce forget the contradictions involved in the contentions of Spencer that God is unknowable. Let us for argument's sake overlook that the range of religion is not confined to speculative inferences from the theory of knowledge. Let it be granted that conditioned as our mind is we cannot arrive at a full comprehension of the Deity's being. This the Jew certainly has no cause to deny. If Jewish theology is marked by one conviction more than by another it is that final mind cannot grasp the contents of the Infinite. Maimonides already cautioned his contemporaries against affirming of the Deity more than existence. Negative attributes therefore are the implications he reads into the descriptions current to express the contents of the God-idea.

Agnosticism which is in itself a great advance beyond and away from arrogant and dogmatic atheism is a healthy reaction also against the all too confident presumption of some orders of theologians to know the ways of God. Modesty becomes us indeed in the presence of the awful realization of the mystery and might and majesty of the Godhead. Our catechisms have sinned grievously in this respect. The harm they have done is beyond computation. Many of their authors have indeed imitated the methods of the Bertillon system in vogue in the registration of criminals. Such intimacy cannot but lead to the profaning of what shall remain beyond desecration.

Mountains of phraseology are impotent to illumine the thought which in its very nature transcends human analogies. In the words of my sainted father and teacher, we can

express only what God is for us, never what He is in Himself. We are unable to pierce the cloud in which the Divine is shrouded. We should never forget that our symbols are reflections of our mental limitations. In this sense they are useful. But as unconditioned values they are open to serious objections. If evolutionary reasoning teaches us the duty of modesty when we attempt to express what is ineffable, its beneficent influence entitles it to a hearty welcome.

But does not this theory dethrone man? What becomes of man's geocentric perhaps cosmocentric position? Wallace, who was among the first prophets of the new dispensation, has recently shown that even this prerogative of man is safe, however strenuously the conclusions of the evolutionary hypothesis may be urged. After all such inquiry is purely academic. Man is not concerned in the problems lying beyond the sphere of his own duties and responsibilities. Whether in the cosmos he be central or not what boot to know this? Of importance alone it is for man to feel that placed as he is in this world he is charged with obligations.

Evolution makes it all the plainer that with the advent of man a new order of life was inaugurated, foreshadowed only dimly in those forms of life that preceded him in the tenure of the planet. The struggle for existence in his case became the contest for moral existence. The survival of the fittest was lifted into a new potency by the demonstration which evolution itself furnishes that the fittest among men is the morally strongest. Brute force yields to mental sagacity and this in turn is unsceptered by powers that make for righteousness.

But is not conscience itself the result of an evolutionary process? Certainly. But this does not rob conscience of its supremacy. If conscience is the slow accretion of the experience of the race covering millennia this shows merely that human life to be human was from the first so organized

as to adapt itself in ever greater measure to the moral law. This moral law is the condition under which alone the human can survive and perform its part in the universe. Responsibility has assumed a new sacramental value by the impressive realization of the truth that the now living affect the unborn generations for good or evil. If conscience and morality are exponents of the social nature of man and its sanctions are rooted in the social consciousness the sanctities of the moral life are for all that not removed. Why is it that this social interdependence is a concomitant of the human life? Simply because human life implies a wider range of relations than those covered by egotism. To be human one must be moral and the stronger one's morality the deeper one's humanity. Whatever evolution evolves must be considered as involved in the plan of life.

Thus morality and all it implies rests on the securest foundation spread for its solemn upholding by the very theory said by superficial minds to undermine it. Nor has evolution accounted for the rise and potency of great individuals. The evolutionary interpretation of history fails to explain why certain men and minds are capacitated to read more truly the arcana of the human soul than others of their own day. The mechanical theory of revelation which contracts the outpouring of the divine both locally and temporally indeed has to be abandoned. But not the sublimer conception which regards the great original minds of the race as the vehicles of the creative thought of God. Genius always riddles the formulæ which would have environment and heredity furnish the equation of power. There is more to character than what surrounding and descent combine to account for. There is an original element in its assertive strength. The Prophet moves along altitudes of vision and insight exceeding the reach of prenatal and local influences.

Evolution becomes personal when man appears. It runs

on through men. We cannot sit idly by with folded arms and trust in evolution to lift ourselves up to a higher plane. We must be up and doing. Thus both through the rise of the great men of original leadership and light, and through the prerequisite activity of men the run of the evolutionary process is modified and conditioned. This shows that man is more than the sum of ancestors and contemporaries. He is indeed the image of God. This fundamental proposition of Judaism which claims for man an exceptional assignment in the sweep of created things and beings, is not weakened by the constructions of the new philosophy.

If morality by the very insistences of the new doctrine really appears trestled all the more strongly, what about religion? Evolution has renewed the credentials of religion. If what is, is because in the course of evolving life it came, all that is, came in correspondence with the inexorable demands of life. Now religion did appear and did assert itself in the life of man. It, therefore, must have answered a need of his. It must correspond to an element in his composition. Religion is, like language, a universally human phenomenon. Where men have been, there altars have risen. This fact, in the light of the evolutionary doctrine, at once must silence the at one time so very popular assertion of the rationalists that religion was a benevolent or malevolent invention of crafty priests or well-meaning lovers of their kind. Let the occasional "Beer and Cheese" materialist indulge in this antiquated and exploded theory to his heart's content. He is discredited by the better and newer knowledge of this age. No adherent of evolutionary philosophy will countenance his empty protest that religion is an intrigue of designing priests or a deception palmed off upon credulous, ignorant peoples by well-intending leaders. No religion but answered a need of the human soul.

This does not necessitate the assumption that all religions are of interchangeable worth. As languages differ in the range of their possibilities to serve the ends of pushing thought, and as the thought again to which they would lend expression is not of equally strong fiber or delicate woof, so also religions differ in quality and atmosphere. Some were dowered with the strength to develop; others lacked this gift. Some peoples were so situated or so guided in time that theirs became a deeper insight into the relations of the individual to society, and of humanity to the meaning of the universe. Others found their function in other contributions to the stock of human and humanizing ideas. Evolution, in accentuating this distinction confirms the claim of Israel to be the people of the book. For the nation of the prophets, Israel, in opposition to the cults by which it was surrounded learned to conceive of religion as a solemn proclamation of the dignity and the divinity of human life to be made holy because the central source of the All-Life was conceived as the Holy One, and to feel that the nation itself was to be the pattern people in whose institutions and ambitions the ideals of holiness were to become real, and through whose devotion to these ideals the whole of the human family was to be weaned of its unholiness and won for the nobler purposes of human power and possessions.

The mission of Israel has been given a new bearing by this view of the evolution of religion. Religion has been shown to be the very flower of the Israelitish genius, as well as the duty laid on Israel in consequence of the Law which the evolutionary hypothesis must invoke that descent conditions duty. Judaism, indeed, has no quarrel with this philosophy. The originality of the Prophets is set forth by its canons all the more markedly.

And the power of that religion is made all the more patent by the invocation of the assumption that only the

fittest survives. Israel has survived, and that under conditions which made for destruction and dissolution. Numbers and strength were not in favor of its continuing among the energies of the struggling race. Israel had a dower of force in its religion. That religion fostered energetic morality. Armored in this, Israel could and did resist the furious onslaughts of its innumerable and implacable enemies. The survival of the Jew and Judaism, according to the propositions of the new doctrine, testifies to the excellence of the religion of Israel.

We of the Reform school have found in the theory of evolution warrant for our particular contentions. Judaism itself has been an evolution. Not being a dogmatic creed, but rather in the spirit of Deuteronomy, a philosophy of practical responsibilities, a religion of the deed, a life under the consecration of the passion for justice, righteousness and love (Micah), Judaism is more than Bible, Talmud, or any of the books that slow accretions and growing deposits of centuries monument any one of its many phases rather than contain the full content of its inexhausted possibilities. Talmudism was a development out of Biblical Judaism, and marks an advance in many respects beyond it. Our own Judaism again is not a return to an anterior type, but a development out of all preceding types. Central to all Judaism is that thought that man and God are at one, and that it is Israel's task to bring to flower in life this unity of man and God.

This fundamental concept our latest Judaism emphasizes in new expressions, drawing the warrant for this procedure from the very law of Judaism, which posits tradition that is growth—and growth implies both assimilation and elimination, as well as recombination of old elements and the introduction of new forces—as its vital insistence. The past, as the source of power and inspiration, the present, as the field of action and the domain of influence, the future,

as the hope for still wider accomplishments, lay on the Reform Jew obligations, which he will not shirk.

Knowing that progress has been the secret of Judaism's vitality, the Reform Jew conversant with the Law regulating in all things this pushing on for fuller life, would neither be disloyal to his past, for that would, according to the very law of progress, cut the roots from underneath him. He would not be false to the living present for that would waste his energy. Nor would he be blind to his obligations to the future, for would one carry forward the tendency of life, he must acknowledge the dominion of the conviction that his attitude and activity in the now affect the possibilities of those that are to come after him. In this manner, the philosophy of evolution has come to be a potent force in the ambitions, and assertions of the Reform Jew.

One word in conclusion. Judaism always has been a convinced exponent of the doctrine of the remnant. It is not difficult to translate that doctrine into the terms of the formulæ of the survival of the fittest. In the experiments that God carries on, in his laboratory, commonly described as history, selection is indeed the dominant force. The remnant covers the few that are selected in the process which history brings to bear upon human affairs. But by clenching this theory of the remnant, to which its own experience is a telling commentary, Judaism once more protests that the method of human selection is not hinging on brutal power, but on moral force.

As in this particular instance, so in all of its teachings, Judaism is in real accord with the tenable discoveries and contentions of the philosophy of evolution. Mind, Morality, Conscience, Religion, Israel's duty and destiny in the economy of mankind, man's regal distinctions—all these fundamentals of Israel's proclamations—the theory of evolution has only confirmed. In accepting it, we may have

to rewrite the biography of our planet—the story of the stars. We may have to read as poetry, description and old literature which many have regarded as sober prose. But none of the pillars of God's Temple totters. None of the duties laid on man is robbed of its solemnities. None of the hopes that fill his bosom is dispelled. Responsibility appears written in large sacred syllables across all that is. Unity is proclaimed by heaven and earth in a chorus of joy, never before melodied. Judaism stands forth, if ever it did, commissioned to protest against all that makes for the brutalizing of man and the desecration of his life.

Not a religion of salvation, it still holds the credentials, by its apprehension of the verities which read the divine into the human, to the post of the prophetic confidence that the ages are under the intention of bringing to triumphant, justice, and that in the fullness of time, that Power, not ourselves, which makes for righteousness will work a glorious Messianic consummation on earth. Evolution is to be dreaded as little by us as was Platonism by Philo, Aristotelianism by Maimonides. The rhythm of Judaism's own progress beats an even measure with the thought of this theory.

JUDAISM AND MODERN RELIGION

(A discourse delivered before the Jewish Chautauqua Summer Assembly, at Atlantic City, N. J., July, 1903.)

The signs are multiplying that the frigid days of chilly indifference to religion are drawing to their decline. They who have eyes for the subtler indications announcing an impending change in the attitude of men on the deeper themes of life and conduct, of speculation and conviction, are not in doubt that the race is on the threshold of a religious renaissance. For the voices are many and varied crying out for light. The hunger for more than bread is clearly upon the best of our generation. The best of our time still rejoice in the conquests wrought by the applied sciences but they have also come to recognize and do not hesitate to witness to the faith that is within them that, though man considered from one angle of vision is one of the uncounted beings pursuing their way according to the inexorable plan of soulless forces that hold in their control stars and stones and worlds and solar systems, when regarded from another point of survey, he is dowered with freedom and appointed to obligations as well as destined to reach goals for which the operation of mechanical laws cannot account and in the formulation of which their verdict is inconsequential.

It is true this assurance that a turn in the tide of human thought and interest is about to set in is as yet the sweet confidence of the elect. He who is familiar with the run of the spiritual currents marked in the chart of history must be prepared for this observation. The sun when

rising imprints his morning kiss first upon the high mountain peaks. They who slumber in the deeper valleys must wait for many an hour before they may behold the glorious king of the day enter their habitation. The men of light and leading have even now beckoned us of limited vision to share their joy in the flood of the nascent light. Books certainly betray the drift of thought characterizing the hour of their birth. Time was when the printing press of all civilized nations were busy sending out popular accounts of the discoveries made by astronomer and physicist; when the new chemistry and geology was thus introduced to every drawing room and took precedence of every other subject in polite conversation.

Though many a pulpit today is still of the opinion that in order to be "up to date" at third and fourth hand it must discourse long and learnedly on biology and petrology and drench the congregation with a turbid torrent of quasi-scientific terms culled painfully from encyclopedia and manual, they who have a truer understanding of the modern tendencies know that such sorry and sophomoric exhibition of the ability to syllable technical phraseology is, whatever else it may be, not entitled to parade as the newest and noblest expression of the dominant interests of the day. In very fact, the passion for acquaintance with popularized Darwinian speculation has long since waned. Its place two decades ago was filled by the ardent and more laudable desire to be informed on the researches of men engaged in the study of the evolution of society and the proper adjustment of the antagonistic social forces. Sociology was the besetting appetite of those that were preparing for the leadership of men twenty and ten years ago.

Again it must be said that our would be modern preachers are somewhat belated who utilize the opportunity of their craft at this day to vociferate on sociology as a new fetich. For in the meantime the consciousness has deepened that so-

ciology is under the consecration of ethics and this in turn had led to the fuller recognition that ethics postulates if it would not be a mere prudential scheme, an ethical purpose underlying the processes of the universe and involved in the very nature of man. No wonder then that the genuinely "up to date" books are busy unraveling the perplexities of the ethical sanctions and sanctifications, in one word that they are concerned with the realities of religion. The publishing of books of this scope and intention is the one symptom justifying the statement that we are nearing a religious renaissance.

Of the many serious volumes to which I ascribe this witnessing import, I may mention only one. It is the work of a famous German thinker, Professor Eucken of Jena. Its title even is significant, "Der Wahrheitsgehalt der Religion." It shows that the quest for religious truth has come to be understood as one of the pressing necessities of the modern mind. The same meaning may correctly be read into the controversies growing out of the appearance of Haeckel's famous publication, "The riddles of the universe." This great naturalist of Germany has felt the obligation to sum up his convictions concerning the meaning of life. His attitude is such as to give but cold comfort to the rank materialists. Nevertheless his conclusions have been easily detected as insufficient. Not merely the dogmatists of the orthodox churches had a comparatively light task to expose his untenable inferences. They of the critical school, as well, rushed to the defense of the spiritual implications of the humanities.

Nor is the noise made in both hemispheres alike by the lectures of Professor Delitzsch on the Bible and Babel of minor import. The keen interest aroused by these discussions betokened indeed the growing sympathy in the circles of the cultured with the problems bearing on the literature of religion and its fundamentals, and to dwell on only one

other occurrence of similar bearing, Harnack's deliverances on the essence of Christianity have found a hearing far beyond the limited reach of professional students. As Schleiermacher, well nigh a century before, had brought religion again within the orbit of attention of its avowed contemners, so the Berlin Protestant professor of our day had an audience to speak to, remarkable in the highest degree both for quantity and quality.

The fact then stands that religion once more occupies a prominent position in the interest of modern man. To account for this phenomenon, we are not forced to go far afield. As long as negative materialism was content to be a theory it mattered but little where and how it proclaimed its evangel. But from being a philosophy entertained by a few choice spirits who always were scrupulous in drawing the distinction between theoretical and ethical materialism, it had gradually come to be regarded as the prophet of the final canons of human conduct. The "slang" of the biological laboratory was invoked to justify selfishness as the only principle of rational action.

The struggle for existence and the survival of the fittest did good service to legitimatize extortion while Nietzsche was cited to the witness stand to declare the complete emancipation of the titanic men of might or cunning from the conventional restrictions devised for slave natures and then proclaimed holy in the name of servile morality. The stress and distress of the combat for bread which if waged on the principle that duty and kindliness were checks to success, while success vindicated whatever means employed in its attainment, was bound, and had even now gone very far, to undo humanity and reduce society to an aggregate of robber competitors, of "economic men," had opened the eyes of the thoughtful and had quickened to dissent the sentiments of even the less well favored in mental equipments. Man was after all more than a bread consuming

machine and the humanities could not be expressed by an equation in food supply.

This conviction growing apace with the increase of the pressure produced by the struggle waged without regard of the wider and richer and ideal connotations of the humanities, has had its corresponding assertion in the deepening cry for a fuller play and profounder influence of religion in the adjustment of the relations subsisting or that should subsist between man and man. Thus the function of religion as one of the basic constituents of complete humanity was in ever increasing degree brought to the forefront. From this still largely mental recognition of the part reserved for religion in the economy of man, to the fuller activizing of religion is but one step, and unless all auguries deceive, our generation is on the verge of taking that step.

In measure as the results of the science of comparative religion will be better understood, the number of those eager to welcome Religion again to her beneficent ministry will increase. If rationalism has been dethroned, the prime factor in this welcome revolution was undoubtedly the well grounded insistence urged by this young "science" that religion belonged organically to normal human nature. Rationalism had contended that religion was artificial. Either an invention or an intrigue, it was by this eighteenth century school declared to be an imposition. This is even the undertone quivering through the thrilling story of the three rings as told by that high priest of tolerance, Lessing. None of the marvelously effective rings is genuine.

The studies in comparative religion have established beyond a shadow of doubt that religion is not an invention or an intrigue. It was not devised by benevolent sages for the easing of the burdens of life, as a sort of opiate dulling the pain of the struggle by promise of greater joy to come. It was not born in the desire of kings and states-

men to render the governing of the masses easier by invoking the will of superhuman powers and devising a scheme of heavenly rewards wherewith to coax the recalcitrants into submission, or of infernal punishments wherewith to frighten the obstinate into obedience.

In the institutions of religion is not hidden hygienic prophylactic wisdom that could not have met with acceptance by the masses unless the lawgiver, as according to rationalistic theory he did, had palmed it off as come to him from divine source and cloaked with divine authority. This twaddle which used to be the stock in trade of certain would-be enlightened men, in which even Ingersoll indulged, that priests anxious to increase their revenues speculating on the greed and the fears of the people hypnotized the credulous into accepting as of divine origin statute prescribing sacrifices or creed demanding blind belief; or that benevolent statesmen knowing that certain regulations were found to redound to the health and certain promises to the happiness of the nation had brought about their promulgation under the deception that they were of divine origin and sanction, must today be abandoned. They that still indulge in it whatever their official position, whether in the pulpits and there admired as the latest prophets of ultra liberalism, or in the pews and there posing as radical defenders of the independence of man, show by their affectation that they belong among the Rip Van Winkles who have slept while the world round about them has been awake.

This species of antediluvian liberalism has no standing in the court where the science of comparative religion is called to plead. This science has made it plain that religion is co-extensive with the boundaries of the human race. While individuals may occasionally be met with in whom the religious faculty is dormant or is atrophied, no group of men has been found that was without some form of religion. This shows that religion is in correspondence

with a need of human nature. It is organic, therefore not artificial.

This universality of religion is fatal to the distinction often made between religions as natural and revealed. If one religion be revealed, all are, and if one be natural, all are. Whatever form of religion subsists in a race or is dominant in an age corresponds always to the culture of that race or that age.

Revelation from without or above would, to be effective, always have to accommodate itself to the mental equipment of the men to whom it is addressed or take into consideration the needs of the people whom it would guide. A revelation that transcends the intelligence of the men and minds that are intended to be influenced thereby, would of necessity be futile. Before a generation is ripe for the proclamation of ethical monotheism, that is to say before its own great men of genius could by their own thinking arrive at the implications of such monotheistic views, the verbal announcement of the fundamental tenets of monotheism will produce no effect. It seems to me that our own Biblical historiography brings this out in striking manner. They who had just heard the divine voice announcing the second commandment are the very men that clamor for the golden calf. Lessing's conception of revelation as an historical process, a method of upward education has been corroborated by the researches in comparative religion. Every religion corresponds to the need and the mental outlook of the people that professes it.

This does not vitiate the force of the influence exercised upon the process of development by the great men, the prophets. Genius is one of the channels through which revelation flows. In the last analysis genius always displays an element to account for which sky and earth and climate and environment and heredity are impotent. Men endowed with genius always stand on higher peaks than the men to

whom they bring their message. This message itself has come to them they know not how. It is irresistible. It is a consuming fire in their bones. It is stronger than the recipient. It overpowers the men who are singled out for it and by it.

These men of genius anticipate, often by long centuries, the slow evolution of thought among their contemporaries. Therefore they often have to speak to deaf ears. They see what the duller eyes of their fellowmen cannot detect. They announce what the irresponsive mind of their day cannot grasp. That has been the tragic fate of the prophets in Israel. In that sense they were exponents of a revelation transcending the conditions of their time. For this reason too, their words have import and potency for ages by many leagues of time separated from their birth hour. With this fact kept in view even the student of the evolution of religion along historical lines may ascribe to the proclamations of these men an efficacy for our late century.

And this brings up another important consideration. It has been argued that if the distinction between revealed and natural religion be ignored, all religions must be declared to be equivalent. The fallacy of this conclusion is patent.

Religion has its analogy in language. That language is not an invention but an original creation of the human organism and involved therein is one of the fundamental contentions of modern philosophical philology. The stammering dialect of the Patagonians has the same credentials as may be displayed by the fluent speech of Demosthenes. Yet would for that just insistence one be permitted to urge that the speech of the Athenian was not better adapted to the richer sweep of Athenian life than the halting jargon of the Patagonian who did not develop a wealthier language simply because the invitation thereto was lacking in

the necessities of his internal and external preoccupations? Some languages are dowered with flexibility and adaptability. They accommodate themselves to a growing life and therefore retain strength to outlast the succession of centuries. They are living idioms replenishing their store of power by new assimilations. Others of the family are so restrained as to waste away after a while or as to lack the ability to answer the fuller requirements of new conditions. These are the media of intercourse in a neighborhood either locally or temporally circumscribed. These weaker members of the linguistic tribe after a while die off.

They are studied and remembered as the dead languages. The same holds good with reference to religions. Some have died. Others have retained their virility and vitality after ages. Some were tethered to the needs of a low type of civilization. Others from the very beginning were so equipped as to expand and deepen in content and influence with the progressive changes of local environment or temporal habitat. Some have displayed the capability of adapting their symbolism to all conditions of human endeavor and ambition, of up-look and in-look having from the first laid emphasis on the vital things underlying all human existence on the essential difference between man and the brute, and therefore, under all their varying forms have been expressive of the eternally true and eternally insistent duty the performance of which is the prerequisite to all that would be genuinely human.

It is among the living religions that have manifested this characteristic of adaptability at no expense or compromise of vital truth that by the unbiased canons of this science of comparative religion, the religion of the Jew has been assigned the first rank. Judaism and the other higher expressions of the religious needs and implications

of human nature qua human as distinct from brutal, are by no means robbed of their crown jewels. Though under the same laws of birth as the fetich worshiper's impulse the religious consciousness of the Jew, largely through the influence of the genius of the prophets, has developed greater intensity and clearness. To say that the doctrine of a Micah is equivalent to that of some Shaman magician amounts to subscribing to the theory that mole and mouse and monkey are equivalent to Praxiteles and Edison.

Furthermore, this science of comparative religion has enabled us to grasp most accurately certain distinctions between the various religions with reference to their fundamental ambitions, their atmosphere so to speak. Generally religions are ranged and ranked according to the numerical exponent of the Deity. Polytheism, monotheism, and the like are the consequent designations rated to reveal the relative character. I for one regard these discriminations according to the numerical co-efficient in front of the symbol for the Deity of little moment. A much more vital line of cleavage is that which follows the axis of the ultimate purpose of the religious life.

Is salvation from inherited sin, is remission of sin by which the Deity has been offended, is attainment of prosperity or felicity, is consolation through assurance of compensations in the life after death, is reward, is escape from punishment the ultimate of religious prospect and the source of religion's power? Or is religion the disciplinary exercise producing fuller realization of the human in the individual and in society and as such an end unto itself and not a means to something ulterior, is worthiness not happiness either here or hereafter the aim of religious culture? These are the vital antitheses.

In other words, some religions are religions of salvation. Their undernote is pessimism. Despair, the consciousness of what theologians have construed as sin, and sin as a

status not as an act, contempt for this life for the sunshine of this earth, is the one emphasis of the religious concept. Death is the central magnet, as well as the ubiquitous obsession. Man's unworthiness is the recurrent leitmotif of all confession.

But at least one religion is the joyful proclamation of the dignity and the joy of a truly human life. Its one constantly recurrent appeal is to remember that man and God are not "at outs." The worthiness of human life is never blurred and religion's purpose is not held to be to help man to felicity here or hereafter, but to make him realize in ever fuller measure the worthiness which should be his as one made in the image of God. This religion then cannot be a religion of despair. It does not propose to be a scheme of salvation and atonement. Its consecration is none other than ethical, taking this word in its deepest sense which locates the ethical purpose in the center of all things and thus is bound to link man's ethical life and all this implies to a Law and a Will, a Power not ourselves, making for righteousness—to God.

And would you know the name of this one religion which is not to be classed with the religions of salvation? I have no hesitancy to declare that that one religion is our Judaism, the Judaism of the prophets, of the sages, the religion for which thousands willingly gave their lives in defence of their conviction that man never fell and therefore never needed a redeemer in the sense of the atoning scheme devised by the church founded by Paul who, confounding the sense of imperfection, which of course is always active in man, with a consciousness of helplessness and sinfulness, reasoned out from this wrong premise the titanic theology in which God and man are placed at opposing poles and the vicarious self-sacrifice of the Godhead alone—which sacrifice is again merely an act of grace to which unworthy man was not entitled in justice—may re-establish the dis-

rupted harmony between the Creator and His hapless blind creature.

These indubitable theses of the science of religion we should hold in mind when we proceed to inquire what character that religion will have which will be the glorious consummation of the religious renaissance about to ensue. One thing is certain, this religion will be such as to appeal to every modern man in full possession of the wealth of modern mental and moral culture. Hence it will not recur to the dogmas in conflict with the well-grounded declaration of the natural sciences and historical critics. The reign of Law will be one of its cherished teachings. Belief in miracle, in the geology of the poetry of the Bible will be accorded no place among its tenets. Bibliolatry will also be excluded from its sanctuary. Nor will it be dogmatic. Especially that central dogma of Paulinian Christianity that man was created perfect in the beginning but forfeited his perfection, lapsing through disobedience, and therefore requiring miraculous intervention of another before again being re-established to a state that might render his salvation possible, will be relegated to the limbo of exploded theories.

For evolution has made it plain, if it has made one thing evident, that perfection was not in the beginning. Rationalists of the Jean Jacques Rousseau type as well as dogmatists of the Luther and St. Augustine bent will not be invited to controvert the contrary propositions of our modern naturalists that read in the phenomena of life in all departments the convincing proofs of a gradual ascent of man from less perfect to more perfect conditions.

In this connection the attitude of the so-called liberal theologians of the Christian church is of interest. Harnack may be regarded as their spokesman. In his famous lectures on the essence of Christianity and in other utterances of his he takes virtually the stand—in fact to prove this

contention was the purpose of his lectures—that the religion of the future adapted to the needs of modern man and answering every cry of his soul without coming into conflict with a single one of his cherished convictions as a man brought up under the dominancy of our modern sciences, will be none other than the religion of Jesus.

This for Harnack is the absolute religion as Christianity was for Hegel. In a controversy which Harnack had with his colleague Pfleiderer he argued that Protestant theologians could well afford to ignore the studies of the masters of comparative religion in as much as their religion had absorbed into itself everything that was of value in the others, and the historical study of Christianity was therefore in very truth a course in comparative religion.

It is, however, of moment to note that contrary to Hegel, Harnack claims the distinction of the absolute religion for that of the historical Jesus. How far he is justified in labeling that as Christianity is open to serious objections. The protest against his terminology has not alone come from the non-Christian side of the house. Men of influence and position in the Church have registered their dissent. They have denied the Christianity of Jesus as evolved by Harnack the right to the name. And the better argument is certainly theirs.

Christianity is the religion in which the Christ concept is central. This Christ is the atoning sufferer, the redeemer from the curse of Adam and as such master and Lord of the Law which in his death finds its abrogation as it was merely a pedagogue unto Christ. The historical Jesus is certainly not this Christ.

Placing his central emphasis on the religion of the historical Jesus, Harnack might in all reason be expected either to admit that this religion was none other than that of the synagogue contemporaneous with the Nazarene or to prove by evidence that cannot be doubted that the religion

this teacher taught and practised rose above the level of religious conviction and consecration regarded as the highest among his Jewish neighbors and kinsmen.

The possibility that a teacher may rise to higher altitudes of outlook than his age has scaled cannot be called into dispute. Genius, as I have tried to urge a little while ago, is always dowered with this capacity. Jesus might have been one of the rare men whose insight was deeper than that owned by any other of mortal clay, whose religiosity was of an intenser and purer fire than what burned in the heart of the best of his time or people.

But this possibility cannot be assumed at the outset without convincing proof. The very implications of the adjective "historical" by which these modern liberal Protestants, the leader of whom is Harnack, love to qualify their viewpoint would, to any one not blinded by bias which contravenes the fundamental demands of the method invoked, suggest as the first step this demonstration of the uniqueness of the attitude and the originality of the teachings of Jesus.

Careful perusal of the many works of recent authorship and of profound scholarly consecration on the historical Jesus has confirmed in me and in others, whose judgment is of a quality and value superior to mine, the suspicion that these first prerequisites of the genuinely historical method have been consistently ignored. Harnack's lectures exhibit the identical mistake. He assumes what it is for him to prove and then proceeds from his assumption to draw inferences which of course cannot but be as weak as his unwarranted premise. That premise in brief is the contention that the religion of Jesus transcended the highest uplook of Judaism. That between the best that Judaism inculcated and the teachings of the master gapes a chasm unbridged. The historical Jesus thus is virtually placed outside of the operation of historical laws. He has no con-

nection with the aims, the necessities, the hopes and the knowledge of his native land or his natal day.

In this practical denial of the historicity of the historical Jesus, it is not difficult to trace the lingering influence of the very Paulinian theology that the liberal wing of the Protestant theological army has refused to accept. In the Paulinian scheme, the antithesis between the Law and the Gospel is fundamental. The Christ is necessarily above all historical nexus. The Law is only a pedagogue unto Christ just as classical culture was providentially devised to demonstrate its impotency to meet the needs of the human soul. The Law could not but multiply sin and therefore defeat the reliance of its observers which, according to Paul of Tarsus, was to propitiate the angry God and to wash away the load of sin laid on the race in consequence of the disobedience of its first progenitor, Adam. The Jew therefore is under the curse of the Law. Freedom from the Law is only in and through the Christ who, the second Adam, by his death works the atonement and thus abrogates the Law by his death which alone is the fulfillment of the Law.

In the writings of the Liberal Protestant school this antithesis which is logical in the system of Paul, between Judaism and the mission of Jesus recurs in the form of an insistence that the historical Nazarene stood on peaks which to reach none of the synagogue had been competent. Judaism for these liberal theologians is soulless, mechanical legalism. The religion of Jesus is spiritual consecration under the light of love for God and man so intense as to obliterate distinctions of station, origin, blood or nation, a love so profound as to bring to fruition the consciousness of the unity of man and God, man being the child and God the father, a thought which necessarily makes all men brothers.

Religion under the spell of this love ceases to be mechanical service. It is not a matter of outward regulation. It

is the complete surrender of self to the purposes of God. It is the anticipation of the kingdom within and thus a resolute faith in kingdom to be. Jesus in his own life and death realized, as none before or after him, this consciousness of oneness with the father, this stirring of the sense of sonship to God, this love for man, this trust in God, this complete self-surrender even unto death.

Before proceeding to inquire into the basis for this construction of the life of Jesus and the import of the message held to have been his, it will be of interest to note that this new theology, which loves to invoke the historical Jesus, marks a decided advance in so far as it has eliminated from the system the Paulinian concept of sin and consequent salvation, dependent upon the vicarious suffering and death of the Redeemer. In that loose thinking which because it makes no demand for clearness or scholarship is very popular, this abandoning of the Paulinian principle and construction has been hailed as a step away from Judaism.

Many of our anti-Semitic friends have been very urgent in their insistence that Christianity emancipate itself from the baneful connection with the religion of the Jew. And many of these, just as some of our Unitarian brothers whom, none may justly accuse of anti-Semitic obsessions, have actually welcomed this relinquishing of Paulinian reasoning as an elimination of Jewish notions. For in the Levitical sacrificial code, they have discovered or believed to have discovered in gross material guise the very principle underlying Paulinianism.

Had these men of anti-Jewish proclivities not neglected to take account of the results of modern Biblical criticism, and had they paid some attention to the researches of ethnologists, they might be expected, but for congenital stupidity, to realize that the abandoning of Paulinian constructions is not in the nature of ousting Judaism from

the sanctuary but rather of a welcome to the tenets of Judaism. The whole of the Paulinian system is grounded in Semitic ideas which to controvert was one of the services rendered by Prophetic religion. The Levitical code rests on quite different notions, notions not involved in theological speculation but in primitive concepts found everywhere at a certain stage of social development. And I for one have no hesitancy to declare that the prophets for this reason had but little sympathy with sacrificial piety. The institutions and provisions of the priestly code cannot at this late day be quoted in corroboration of the thesis that Judaism attempted to bring about the atonement and cleansing from sin by means of blood, or that the notion of the atonement by substitution was fundamental in the religion of Isaiah, Jeremiah or even Ezra or Nehemiah.

But be this as it may, it is clear that at the bottom of the theology of Paul is the very primitive idea of the law of taliation. The social unit of primitive society is not the individual but the clan or family. The tribe or sept is held responsible for the deeds of any of its component members. The blood spilled by one of their number calls for the blood of the offender or of any of his kin. Life for life is the recognized principle of justice in primitive society. It is this principle and the corresponding social organization that underlie the theology of Paul.

Adam sinned, therefore his sin naturally involves the status of his descendants. From them the penalty to equalize the offense of their ancestor must be exacted. Death calls for death. As sin brought death upon all of Adam's progeny it may only be disarmed by the death of another. Substitution of one for another is regular in the thought-atmosphere in which the law of taliation represents the social consciousness of justice. Hence also the title "redeemer" for the substitute.

This English term must be retranslated into the Hebrew

original equivalent *"Goel"* to make its implications plain. The *Goel* is the blood avenger. It is he who assumes the duty to see the death of another properly requited. Then it is he who acts in the stead of another. For instance the brother who marries the widow of his deceased brother that a son might be the issue of the new conjugal union who would perpetuate the name not of his natural father but of the imputed one i. e., the deceased husband of the mother, is the *Goel* (See Boaz in the book of Ruth). It is then plain that Paul's theology is grounded in ancient Semitic tribal society and the ideas therein activized.

Against this Semitism Jewish Prophecy has always been a protestant. Judaism and Semitism are not identical. In many vital points they are antipodal. Long before the advent of the teacher of Nazareth, prophetic thought had outrun the sweep of Semitic ideas. And certainly was this the case in the theory of personal resonsibility over and against that of tribal obligation and substitution. He who sinneth shall die, is one of the emphatic proclamations of that prophet who more than others may be said to have laid some stress on sacrificial institutionalism. And even in the Pentateuch, we come upon the query, "if one man sin, wilt Thou be incensed at the whole congregation?" These declarations certainly prove that prophetic religion had long before the era of the historical Jesus grasped to the full the principle of individual responsibility. In neglecting the Paulinian dogma, they of the new school only revert to the sounder basis of that Judaism which Paul failed to understand. Anti-Paulinian has Judaism always been. Paulinian theology at no point intersects the sounder convictions of the Jewish religious consciousness.

But what now concerning the originality of the historical Jesus?

We may for the sake of argument overlook the difficulties besetting the attempt to draw the picture of this

historical Jesus. That we have in the gospels no biography of him is certain. Nor are the various critics agreed as to what parts of the gospel accounts shall be regarded as probably more authentic. It will be no exaggeration to say that there have been as many representations of the historical Jesus as there have been writers. New Testament criticism has by no means precipitated a definite result. The problems that keep busy the students of the new Testament times and concepts, are many, and none of them has as yet received its final answer.

Was Jesus conscious of a Messianic destiny? This is one of the mooted points in controversy among the various schools. Many incline to the opinion that this element must be kept in mind would one unravel from the conflicting and fragmentary reports embodied in the gospels an approximately correct picture of the aim of his life. The Messianic consciousness of Jesus, if it was the guiding impulse of his attitude and preachment, however, could have been none other than what was involved in the Messianic expectations of his people.

From this point of view the latest attempts at reconstruing the life and ambition of the Nazarene have been carried on. And the result has been, that more and more it has come to be recognized that the importance of his ministry must not be looked for or located in a possibly new doctrine he enunciated. Yea, it has been conceded to a certain degree by some scholars who have followed this line of research, that the opposition formerly assumed to mark his utterances to the sages and scribes has but little foundation. The piety of the sages and scribes is beginning to be understood as by no means different in kind from that imputed to Jesus.

Of course altogether this school will not abandon the time-worn contention that Jesus outreached and outranked the best that the synagogue can call its own. In intensity,

if not in quality, the piety and religiosity of Jesus must have been different from that of the sages and scribes. We ought to be thankful for this modification of the former position which would not admit that there was any approach to the lofty altitude on which Jesus was placed as above the religion of his contemporaries. Harnack and Bousset cannot altogether ignore the testimony of Rabbinical literature, but in order to save their prejudgment at all hazard, they dogmatize about the deeper content and richer sweep of the words attributed to Jesus, holding the similarities which they cannot altogether deny to have been accidental, never essential. The logic of their attitude thus is of a dubious consistency.

But let us neglect all these considerations. In sober prosy earnestness let us accept the gospels as biographies and admit the authenticity of every word alleged therein to have been spoken by the Master. What do they contain that Judaism has not claimed as its own before his advent? Geiger and others have years ago contended that in all of these utterances there is neither trace of originality nor indication of the intention to be original. Beautiful as many of the sayings of Jesus are, inspiring as for the larger world his message has been, there is none of them but has had its prototype in the sayings of the masters of the synagogue.

In fact many, if not all of his sayings, can only be understood properly if retranslated into the technical teminology of the theology of the synagogue of his day. Take for instance that concept so often invoked, that he had come to fulfill the law. Oceans of ink have been drained to give this phrase a meaning implying the abrogation of the law. Had the writers of these wonderfully learned theses on this point only taken the trouble to look at a very familiar prayer in the daily service of the synagogue, they could have saved themselves all their pain. To fulfill in

this connection is the equivalent of the Hebrew lekayyem, which absolutely has no possible reference to the idea of abolishing the law. Fidelity to the law is emphasized, on the contrary.

As in this instance, so in the case of every one of his phrases, the Aramaic talmudic equivalent alone throws light on the possible meaning. Dalman in his work, "Die Worte Jesu," makes indeed the attempt to prove that in the mouth of Jesus the technical terms represent values other than those carried by them when employed by the Rabbis. The proof for this contention has not been furnished. On the contrary, his argumentation has corroborated the historically reasonable assumption that if Jesus spoke as he is said to have spoken of the Kingdom of Heaven, of the World to be, and the like, neither he nor they whom he addressed connoted therewith any thought but that familiarly expressed thereby in Jewish circles.

The conclusion of the matter then for us is that Harnack's historical Jesus was a Jew who had the views of his time. The religion of that Jew was none other than that of the synagogue of his day. One point is worthy of further discussion. Taking the life of Jesus and his teachings as recorded in the gospels,—though I repeat many of the more advanced critics refuse to recognize the gospels as anything more than documents reflecting the later controversies of the church, and others have gone so far as to deny the proof altogether of Jesus' historical personality —it is patent that his interests were largely ethical. Now Franz Delitzsch first and many after him, admitting that some of the New Testament sentences are also found in the Talmud and there ascribed to the sages of the synagogue and the academy, have made much ado of the circumstance that Hillel, for instance, who may be credited with teaching the golden rule was at the same time very

much concerned about ritual trivialities, concerning which Jesus left no decision.

Superficially examined, the point seems to establish a vital distinction between Hillel and Jesus. In the case of the former the ethical passion is secondary, the ritual dominant; while in that of the latter it is dominant and exclusive. But upon closer analysis this inference appears unwarranted. Jesus is credited only with Haggadic sayings. The gospels may be described as a collection of Midrashic interpretations of Bible verses. Now had we of Hillel only his Haggadic preachings, no mention in them would be found of Halakic decisions and preoccupations. Jesus in the light of the gospels is a mere Haggadist. This accounts for the absence of Halakic trivialities. The Halakic decisions which here and there are attributed to him in no way depart from well-known canons of Rabbinical conduct. He is at no point heterodox. His views on the Sabbath, for instance, are neither new nor revolutionary. In one word, Jesus as described in the gospels, is altogether within the lines of the synagogue, nowhere beyond or above them.

To make him the exponent of individualism in religion as distinct from and superior to nationalism, has been the favorite presumption of many of the liberal theologians. In this, his individualism, they have found his superiority over the principles of Judaism. With the material at hand it is not very clear on what basis they have construed the universalism and individualism of Jesus. In many a passage certainly the Jesus of the gospels is the spokesman of the intensest Jewish nationalism. Nor is the proper, in fact the only correct, construction of the oft invoked saying that the kingdom of God is within (you) a more convincing proof. He who remembers how by signs and omens men were in the habit of computing the "end time" need not be told that in that passage the point of the controversy is

directed against this custom which Jesus condemns on the ground that it is not necessary for them to count the signs and compute the omens, for which his coming the kingdom, i. e., the end time had come. He contends that the kingdom is in the midst of them even then. His statement does not admit of the interpretation generally adopted that he spoke of a kingdom within the soul and heart of man. His Messianic self-consciousness underlies his claim, which amounts to saying: "Why still further speculate on the coming of the Messiah? Behold he is in the midst of you."

Among them who have on the strength of this false reading of this saying of Jesus discoursed, if not learnedly then bitterly, about the inferiority of Judaism compared to the religious outlook of Jesus, is also our friend Houston Stewart Chamberlain, the author of the "Grundlagen des neunzehnten Jahrhunderts," a book full of contradictions and still fuller of hatred of the Jew and Judaism.

Seemingly written in the scientific spirit, this lucubration recalls vividly the efforts of some of the heroes of up-to-date pulpits to handle scientific propositions. While much admired by the *"profanum vulgus"*—to use the happy phrase of Horace—these exercises are readily detected by experts as crude indulgences of amateurs. Had Chamberlain not seasoned his stew of history and anthropology and biology with the sharp pepper of anti-Semitism, his wonderful hodge-podge would certainly have been spurned as beneath notice. But as he conformed to the prevailing predisposition of the age, and endeavored to justify Jew hating on scientific grounds, and besides posed as the scientific defender of Teutomania, after the German Emperor discovered its merit, his work has come to be looked upon as the epoch-making production of a second Wagner, the herald of true all-conquering Germanic culture. Having proven to his satisfaction that by race the Jew is barren in

originality, Chamberlain could not very well admit the originality of Jesus if he conceded that the Nazarene was of this poor stock.

But what is the use of imagination if you cannot introduce it to carry you safely over every obstacle in the way of your theory? Such slight difficulty as this will not floor the gigantic intellect of a Chamberlain. Jesus was original. This is a premise which he will not relinquish. For if he did, he might run counter to the prejudices of Teutonic Germanic Christian orthodoxy and thus perhaps not win the favor of the preaching Emperor. Therefore—and what is more logical than this—to save his bacon (pardon me for introducing so unorthodox a suggestion) as Jesus was original, and the Jew by race is barren of originality, Jesus could not have been of this accursed stock. Then with a learning that is simply fabulous he establishes the fact that Jesus was red haired. In Galilee Teutonic blood prevailed. Of this red-haired Teutonic stock was the teacher of Nazareth. Triumphantly thus does doughty Chamberlain establish the glorious independence of the religion of Jesus from nasty and narrow Judaism. How this his discovery squares with the teachings of Orthodox, Lutheran Protestantism, which also is one of the glories of Teutonic culture, it is not for us to ask. If we do inquire, we merely manifest again the quibbling temperament, the negative criticism of our Semitic race. Therefore we had better keep silent and in humble submission to the decree of Chamberlain become resigned that the religion of Jesus was not Jewish.

Another writer of some notoriety has tried his hand at the problem how to reconcile his low opinion of the capabilities of the Jew with the originality of Jesus. Dr. Otto Weininger, that is the name of the great protagonist of Aryanism, has two pet aversions, woman and the Jew. In his thick volume entitled "Geschlecht und Charakter" he

demonstrates that woman has no soul and has in this only one rival, the Jew.

How now of the soulless Jews, the great preacher of the soul, Jesus, could have sprung does not puzzle our friend. He has his answer ready in a moment. To illustrate the unfathomable depravity of the Jew, probably by some miracle a Jew had to arise gifted with the powers that undid Judaism. The pathos of the life of Jesus does not lie in his martyrdom on the cross but in the fact that he who rose mountain high above low Judaism was born a Jew. This pathos of his destiny lends his work and words their value. He, the greatest of men, had to illustrate the power of the true man to conquer himself which he did by conquering his Judaism.

It is in vain that one asks for proof for these contentions. Men of Aryan blood and megalomania it seems are absolved from the duty laid on others to adduce evidence for their theses. That is indeed the most pitiful aspect of modern anti-Semitism, that they who speak in its name are granted a hearing, no matter what lunacies they proclaim, the moment Jew or Judaism is the theme of the discussion.

We for our part, Jews though we are, have no cause to belittle the influence of the historical Jesus. Weininger to the contrary notwithstanding, we are not angered by the teachings of the Nazarene. Had they who nominally are his disciples grasped the full content of his teachings, no Jew would ever have had provocation to confound the teacher with the followers, and thus perhaps associate with his name atrocities and injustices for which the human tongue lacks adequate similes of description. If the historical Jesus has laid down the principles of the new religion, the Jew has the best right of all to claim that his religion need not be superseded by the religion of the future.

To meet the objection raised by none more strenuously than by Paul-de-Lagarde, whom none will credit with Philo-

Semitic leanings, that religion is not a question of historical events and that therefore belief in and discipleship of the historical Jesus cannot pass for religion, the men of the new Protestant school have urged that the real importance of the historical Jesus lies in his typical life. He made vital what for others was mere theory. He lived what he taught. As an inspiration to imitate him the story of his life is of greatest importance.

It cannot be too often repeated that religion is life. It is not belief either in dogma or in the historicity of an event or a personality. As a type of the highest life it may be doubted whether the historical Jesus can be held in all respects to be adequate. Non-Jews have repeatedly urged the fact that his views on non-resistance, his celibacy, his slight comprehension for the family relations are limitations which modern man has outgrown. The ethics of Jesus are therefore inadequate to meet the needs and lift the pressure of this modern life of ours.

Jewish ethics certainly has been free of these modifications and Judaism has never been a mere historical memory. It has been a life. What has been imputed to the historical Jesus, Judaism insists is the privilege of every man. Every man is son to God. The unity between man and God is real in every truly human life. Action, not resignation, righteousness, not despair of sin, are the keynotes of the Jewish ethical proclamation. Responsibility and service are the sacramental words of the Jewish philosophy of life.

Whatever rightly or wrongly may be held to be the limitations of the historical Jesus' life or thought, certain it is, the Jewish ideal is not affected thereby. That Jews have known how to live worthily and how to die heroically is attested by every page of the history of the Jew. There was then for the Jew no need of the inspiration of this one life. Thousands of lives, of which his memory retained the

influence, prompted him to imitation and thousands of deaths taught him that truth and loyalty are more potent and more precious than treasure or earthly success. The Jew could brave failure with bravery for he had learned to know for a certainty that failure often is condition of highest triumph.

Thus it is Judaism that seems dowered with the elements to harmonize its ideals with those affirmed as shining forth in the vision of the new religion of tomorrow. Yea those ideals are discovered to be only reiterations of the sacramental passions of the synagogue.

But what about the particularism of Judaism? Certainly the new religion will be all-inclusive. But is the famous particularism of the Jew in conflict with this demand? Compared with the oft praised universalism of the church, the particularism of Judaism certainly appears to have been the more tolerant and humane. In the church, only one road led to salvation. Outside the church there was no felicity. Virtue to be virtue had to be Christian. The virtues of the heathen, said a church father, were but brilliant vices. Judaism recognizes that righteousness is independent of race or religion. The righteousness of the nations share in felicity of kingdom come. To be saved none needed to adopt Judaism.

What then is the ruling thought of Jewish particularism? It resolves itself into the assumption of greater service without richer compensation. There is no prerogative which the Jew may claim by virtue of his Judaism. But the Jew believes that he is chosen to illustrate in life and institution, in thought and conduct, the efficacy and adequacy of the principles which the prophets laid down for the guidance of human life and the constitution of human society. The Jew assumes for himself the historic post of a sentinel and soldier of righteousness and justice. It is his to bring about the "sanctification of the holy name."

This is all that is involved in the oft misunderstood phrase, the "mission of Israel."

The whole concept may be a mere illusion, though I for one think there is sound philosophy in the reasoning which lays upon descendants the duty to carry into effect the teachings of their ancestors; these teachings, original as they were when first proclaimed, are also the best enunciations of the implications of the dignity and worthiness of human life and labor, of humanity as distinct from an aggregate of brutes with slashing appetites and gross passions. This mission of Israel is by no means incompatible with a possible re-nationalization of a Jewish political life.

The Jewish state if truly Jewish would be founded on the precepts of the prophets and as such be the organized effort at rendering justice real in the interrelations of state and state, and man and man. A Jewish state, genuinely Jewish, would shame the Christian states so-called, that still make the common rights of humanity dependent upon the acceptance of the creed or the accident of birth or blood. The Jew under the consecration of his religion is called to be a potent factor of right in his community. In form particularistic to an extent, Judaism in intention is, and has been, universalistic. Its one aim has been the inculcation of the truly human conceptions of life. It calls the Jew to the task to illustrate these concepts which link man to God, before the eyes of all men that these might accept them and live them as well.

Thus Judaism was rightly and richly ethical long before the call went out to spread the foundations of the new temples on the rocks of ethical principles and performances. Ethics to be vital cannot be a prudential contrivance. It must be linked with the center of all life. It must be cosmic, superior to all circumstance of time or place. The ethical principle must be independent of human execution or cooperation. It must be such that even if the whole world

should rise in opposition its purposes would come to pass while its opponents would be undone. Ethics postulates a liberty which matter does not confirm. It postulates the triumph of justice, the victory of the good which earth often seems to deny. It is only they who have not learned to reason that may hold that ethical religion dispenses with the transcendental inferences.

Why then go off on a Don Quixotic expedition for new formulæ? The old terms endeared to us by a wealth of associations that inspire us to noble resolve and effort could, at the best, only be replaced by the new, while the risk is great lest the new fail to convey the full content of spiritual power of the old. God is the highest symbol ever framed by human tongue. The Divine is implied as underlying the ethical life.

While then willingly acknowledging the good wrought by the ethical culture movement under the guidance and instruction of that great man, Felix Adler, we have found no cogent reason to abandon our fellowship within the historical synagogue on the plea that the ethical ambition is within the old lines cramped or obscured or limited by certain credal postulates. These postulates are involved in the very warp and woof of the ethical conception of universe and human life.

Besides, the history of Jew and Judaism alike are rich fountains of ethical inspiration. Co-operation not consolidation is the correct principle of beneficent action. Judaism, true to its historical destiny, would be one of the many to co-operate in the work of uplifting the race and bringing it nearer to the goal visioned in the dreams of the old prophets, the age and condition of justice triumphant. There is no reasonableness in the plea that to help in this work the Jew must be untrue to the best he has for his own. Loyalty to bride—humanity—is not impaired by fidelity and reverence for the mother—Judaism.

Whatever other aids to the ethical consecration Judaism may invoke in ceremony and function of private or public worship, certain it is that the ethical outlook, ambition and obligation is fundamental in all the synagogue inculates. The co-called new ethics are not newer than were those of Isaiah or Jeremiah. They are not more comprehensive either; they are not profounder or more majestic.

That the new church will be democratic is also a certainty which is a pleasing prospect. But was not this the recurrent insistence of Judaism at all events since the passing of the sacerdotal institutions? Judaism recognizes no distinction between the layman and the clergy. If in recent days some have attempted to legitimatize this distinction, and have, aping non-Jewish custom, accentuated this assumed difference by the cut of their vest, they have merely marked themselves as ignorant of the true positions of the synagogue or as men filled with a ridiculous spirit of windy vanity.

Einhorn's words indeed should be carried in mind. On a memorable occasion he said with that incisiveness of speech that has made him famous, Judaism knows only one distinction that between the Lamdan and the Amhaarez. The Rabbi is not a priest. He is not a clergyman. He has no power to bind and to loosen in the Christian sense of the terms. There is no function which custom has handed over to him but may be as religiously validly performed by another. He is supposed to be the expert in Jewish law and literature, the trained teacher at home in the problems of religious life and Jewish thought. When he speaks he has only such authority as his scholarship confers upon his statements. He has not been the recipient of superhuman wisdom in the so-called act of ordination. No holy spirit descended upon him when some master perhaps laid his hands upon his head or gave him the fraternal kiss of recognition. To say that a Rabbi may

speak by virtue of the powers vested in him as an ordained Rabbi in Israel is a gratuitous assumption for which there is no warrant either in the history or the genius of Judaism. Every Jew has the right to ask the Rabbi for his authorities. Ex cathedra no Rabbi may speak or decide. Every old Jewish decision quoted precedent and warrant from preceding or contemporaneous authority.

Nor is there in Judaism such a thing as an ecclesiastical authority by virtue of numbers. A thousand Rabbis, or pretended Rabbis, come together in conference, have no more right to order arbitrarily the religion of another Jew than has one Rabbi. And one Rabbi, who is a real Rabbi versed in Rabbinical literature, may speak with greater authority than a thousand Reverend gentleman clothed in Episcopal vests and garbed in white neckerchiefs or stately surplices. Thus again if the principle of democratic equality is the characteristic in the organization of the religion of tomorrow, Judaism has naught to modify in its own household.

It is perhaps not fair for me to animadvert upon the differences now disturbing the synagogue. I hail them as signs of life. That once more the issues between reform and conservative partisans are discussed is a good omen that we too are about to emerge from the somnolence of indifferent apathy. All of us however have one sacred obligation to meet in these very days of combat and promise withal. We must provide for the fostering of Jewish literature and learning. We must as Jews and equipped with the learning to make us competent spokesmen of Judaism meet those that would step onward and upward out of the narrower confines of credal orthodoxy. We must meet the adversary be he of the type of Chamberlain or of the school of Bousset or Harnack. It is incumbent upon us to keep alive in our pulpits the best that Judaism has produced in thought.

Our Rabbis certainly ought to be at home in our literature and thus escape the temptation to quote from the New Testament when Talmud or Apocrypha of Hebrew phraseology furnishes the original of the gospel saying. That is ridiculous liberalism which puts aside its own jewels in the desire to parade the paste diamonds purloined from abroad. Of this pseudo liberalism we have had a surfeit of late. Let our Jewish consciousness be aroused once more. It is in concordance with the noblest ambition the world would make effective today under religious consecration for the betterment of conditions and the uplifting of man. Are you surprised to hear me, a so-called Radical, plead for a deepening of our Jewish consciousness? If you are it is due to the fact that our Radical Judaism has perhaps not been presented to you, true to its intentions.

My Radicalism and it is that which I imbibed at the feet of my own father and teacher and found in the instruction of my master Geiger, both of blessed memory, the Radicalism of Einhorn and Samuel Adler intends to be more Jewish than ever was official orthodoxy. We hunger for more of Judaism, not for less of it. If we lay little stress upon ceremony, it is because we do not regard with Paul, Judaism to be a dead Law. The Law we believe in accordance with the results of modern criticism to be of non-Jewish origin. Judaism stands for ideas. To quote my father and now after him also Guedemann of Vienna, Judaism is Lehre not Gesetz. Into the non-Jewish symbol or custom the Jewish spirit poured its golden wine and thus made even the symbol speak of the nobler views.

None of the rites which pass for Jewish as such is of Jewish invention. Sacrifice, even circumcision, yea the Sabbath as an institution, these and all of their class have their counterparts in the ritual of pagan religion and originally served non-Jewish intentions.

The idea is vital in religion and Judaism. When we find

the idea in danger of dying because the frame or institution into which it is incorporated has deadened or obscured it, we do not hesitate to free it from the crushing envelope. This is also the motive of our endeavor again to have a real Sabbath. We know the Sabbath principle is fundamental. But because it is fundamental we would give it the place and crown now denied it.

Jewish to the core, Radical Judaism would be one of the many influences to prepare the modern world for the nobler life as befits them who are created in the image of God. We feel that as spiritual descendants of the prophets this is our historic task. In that task we find our credentials for preserving the historical lines. It has much to teach them that would be led away from dogmatism, intolerance, ceremonialism, ecclesiasticism to the freedom which morally consecrated life bestows in abundance.

PART III

THE GOD OF ISRAEL

TEXT: Amos xi.

We are not fond of theological subjects. We have an instinctive aversion to their discussion; and our prejudice is justified to a certain extent. Ordinarily theology is as dry as dust. It is always under the suspicion of being more or less empty sound, a convenient verbal screen behind which squats chattering ignorance. Moreover, in antithetical contrast, religion ought to be the magnet to unite men; theology has always been the potent instrument of division. On the great fundamental aspirations for which religion would find sign and syllable, men could easily agree, but concerning the subtle distinctions with which the theologian juggles, there is wide latitude of often bitter and embittering difference of opinion. In this antipathy to theology, however, we sometimes allow ourselves to be carried too far. We should not forget that none of the many seemingly meaningless theological concepts and constructions but anticipates and affirms ethical motives and moral outlooks.

If I know what my neighbor admires I have the data to read his character without running the risk of straying off in my delineation on a tangential line. He who loves art shows by his affection that his mind strives for higher things and clearer uplooks than those dimmed by the dust of the street, and drowned in the din of the market, dotted by the dross of the mint, distorted by the darkness of the

mine. If I am informed on your vision of the Godhead, I am in possession of the key to the innermost secrets of your spiritual and moral being. Creeds are therefore not altogether unserviceable. While they fail to articulate absolute truth, they are telltales of the impelling motives which the creed-builders believed to be fundamental, and of the visions of perfection which they cherished.

This holds good especially of the verbalized consciousness of historical communities or larger fellowships. What is emphasized by them in terms of dogma is of importance not as the final expression of truth absolute, but as the guide-post to the direction of the thought, as the indicator of the vitalities in the historical community's ambition. It shows what in the estimation of church or synagogue is precious and would pass for the highest and noblest interpretation of life.

I would have you remember this view of the truth of credal formulæ as you approach with me this morning's theme. I propose to talk on "the God of Israel." The God of Israel? Methinks I hear at the very threshold the objection that if God be, he must not be qualified as the God of Israel. God to be God, must be the God of all men; the one God of the universe. To be God he must vouchsafe his love not merely to one petty tribe and people, but to all families of earth; nay, in his parental solicitude he must embrace not merely this, our little planet, or the group of planets of which ours is one, but the uncounted millions of sidereal bodies that whirl and blaze in the immensities of space. A God limited lacks the very essential implications of the Godhead. With what right then do I associate with the solemn name symboling eternity and infinitude, the predicate suggesting restriction and exclusiveness?

In truth, this very objection which I feel lingers on your lips has been urged against Jew and Judaism since Juda-

ism's voice first was entoned on this, God's spinning footstool. The Jew, they have said, worships a national God. He invokes as the highest power that cares for him, but has no love for others. Hoary with centuried snow as this accusation is, it has become young again in these latter days. It is a familiar guest in pulpits that hail Calvin as the final interpreter of Paulinian Christianity: it is entertained with profuse hospitality on platforms that will not admit to speech Zwingli and Luther, and by speakers emphatic in their declarations of love for all mankind, their loyalty to truth, their zeal for freedom of conscience and enlightenment of mind. From both camps, however wide the breach between them, the cry goes up; Jews proclaimed a God who was their God, and no one's else, until the Teacher of Nazareth came to earth. The burden of this great man's message was that God was not father of one people, but of all mankind. But the Judaism of his time and of all times, according to them, was so stubbornly saturated with its own nationalism as to dull all sympathy and responsiveness for the truer appeal of the broader love that fell from the lips of the lowly Nazarene.

Of course Biblical criticism has been invoked to confirm this construction of Judaism's fatal conceit. Not merely strange but sad and heart-oppressing, are the tactics of our liberal friends, always ready to lend credence to Biblical criticism when Judaism seemingly is unmasked a pretender and branded a lower form of religious and moral civilization, but always deaf to the same criticism the moment their pet theories are endangered.

They have adduced from the study of the Old Testament as conducted by the new school of Biblical interpreters proof upon proof to the effect that the Yaweh of the Old Testament is a national God, while the Lord of the New Testament is an universal God. Has not Delitzsch, the

greatest Assyriologist of Germany, in his series of lectures entitled "Bible and Babel" made this assurance doubly sure? Forsooth, he has collected with laudable industry fragments and passages from Old Testament literature that go far to trestle his theory. But he has forgotten to bring forward other passages that are in diametric and dynamic opposition to his favorite contention.

I, for one, concede that at one time the ancient Hebrew worshiped a tribal God. Of this remote Hebrewism, there are undoubted traces in Biblical literature. Just as vestiges of former geological periods are left in the rocks, so in literature are sometimes discovered fossils of former civilization, shells, as it were, and petrifactions tokening the sweep of religious ideas antedating the later development of the people's spiritual life. Even the Book of Isaiah in one of the numerically late chapters has preserved the fanatic fervor of an old Hebrew calling upon his God to crush under foot the enemies of his people. Delitzsch is right in declaring that this chapter in Isaiah documents a spirit of intense tribalism. But he forgets to add, though he knows it, that that chapter is not by Isaiah, that it came to be in the collection bearing that honored name by accident. It is, one might say, a bowlder rock, a witness to the glacial period, left behind when the ice fields retreated to their mountain cradle. This chapter is a monument of a former religious age.

In the Pentateuch many and many an expression occurs easily detected to be the echo of the ruder melody of tribal religiosity. When, for instance, the ark started on the onward march—and the ark was the warrior nation's war palladium—the shout went up *"Koomah,* Yahweh, Rise, Oh Yahweh; let thy enemies be scattered and them that hate thee be dispersed." This old war shout found a place in the later Jewish ritual, but it was eliminated therefrom

by the Reform Rabbis, and it may be of interest to you to remember that in this congregation this omission was insisted on from the first, Dr. Chronick, your Rabbi, objecting, as did my own father, to the retaining of this passionate battle hymn as the solemn prelude to the opening of the shrine containing the scroll of Torah. We grant that echoes of tribalism are heard by the reader of old Hebrew poetry. But, though Delitzsch and his followers of liberal and illiberal pretensions against better knowledge have forgotten to add this, the religion of the Prophets, our religion, has outgrown and denied and deplaced old tribal Hebrewism and clan-Semitism.

In ignoring this, in suppressing this vital fact and difference, Delitzsch has laid his silence open to the suspicion of being influenced by dishonest prejudice. Alas! this method of double dealing is not a stranger in most of the liberal pulpits. Delitzsch is invoked as authority by all of them when our religion is under examination, though the duplicity of his tactics is apparent and palpable.

The same criticism which points out the tribalism of the Old Testament disproves the universalism of the New Testament. The picture of Jesus is by no means fixed in the gospels. Virtually four variant conceptions of the Teacher are incorporated in the Evangels, while a fifth and one radically different from the others is that of the writings of Paul.

According to one Gospel Jesus was as intensely national as ever was Jew; yea, most narrow was he in his nationalism, and most unhesitating was he in the strong use of phraseology to give it force and sting. He refused to heed the cry for help of one not of his people on the plea that the bread intended for the children of the household should not be cast to the dogs. The word appearing in the Greek text carries a still stronger contempt than is vocalized in the English. He would not himself pass

through Samarian territory recognizing the prejudice of his contemporaries, according to which contact with the Samaritans defiled. He cautioned his disciples against holding concourse with these semi-Jews.

Of course, such indications of nationalism are toned down in other presentations of the attitude and advices of the Nazarene. The "Higher Criticism" which supports the detractors of the Old Testament might be cited into court to good advantage by one eager to point out defects in the new. At all events, this "Higher Criticism" had made it clear that we know almost nothing of the historical Jesus and that the few disjointed data at our disposal confirm as strongly the conception of Jesus as an arch-nationalist, as they do the contrary view that he was the preacher of the most inclusive universalism.

This one fact is sure, that for universalism the synagogue's Haggadah contemporaneous with the New Testament Midrashim occupies as lofty a crest as ever was reached by the latter. Every utterance imputed to the "Master" has counterpart and analogy in the sayings and parables of the Rabbis of the decades when the gospels took on written form. The universalistic Jesus is counterbalanced—if not prototyped—by the universalistic Abraham. It is true the latter is a figure of the poetizing Midrash. But so is the former.

After all, Midrash and myth are truer revelations of the aims and insights of their authors and transmitters than are dead facts and dreary figures. The Abraham of Rabbinical fancy discloses the verities considered to be supremely and sublimely vital by the Rabbis. When they construe him to have been the missionary of universal truths, the eager host of men of all races and regions for the easy reception of whom he built his tent where all roads converged and with doors open to all wayfarers, they give him meaning exponential of their own missionary passion

and their own philanthropy, in the etymological sense of the term.

But of this universalism of the synagogue ne'er a syllable; of this nationalism of the nascent Church ne'er a whisper. A hurricane of denunciation, however, and of distrust concerning the narrow tribalism of Judaism and its racial arrogance. In view of this constancy of the perverting ignorance and malice, it behooves us to analyze in detail the true implications of the phrase "the God of Israel." If it be heavy with bigoted tribalism, let it be amended, yea, disappear from our vocabulary. But is it?

The first prophet in whose preachment is heard the assumption that God is Israel's God is Amos. "Only you have I known of all the families of earth," you remember is his proposition. Is this, his fundamental contention, the acme of insane nationalism? The very context might give the negative answer. Before leading up to this climatic announcement, the Prophet surveys the fate of the surrounding peoples and accentuates the solemn certainty that they are subject to the chastising justice of God. Amos thus could not have intended his apostrophe to Israel to suggest territorial or national limitations for the sweep of God's awful solicitude. In "knowing" Israel of all the families of earth, according to the man from Tekoa, Tahweh did not abdicate his guidance of other dwellers under the sun.

But perhaps this must be held to have been the one vital accent of this declaration that Israel by virtue of having been thus "known" enjoys privileges denied all others. They who know nothing of our own convictions, of the teachings inculcated by the competent expounders of our religious philosophy, have indeed never scrupled to impute to Judaism and its professors this interpretation of the prophet's insistence. We have been denominated the "chosen people" and are accused of twisting this appella-

tion into justification of pride and presumption exhibited especially in contempt for all not of our blood or our community.

When two years ago, Kishineff's horrible story stirred the heart of the civilized world, a writer in what purports to be the organ of inclusive fellowship in religion argued that such atrocities were the natural reaction against the doctrine of the chosen race by the adherents of the counter conceit of the chosen creed. The hapless victims of Russian barbarism paid the forfeit for their belief that "of all the families of earth God had known only them." Now that eighty and more Kishineffs have filled with new unspeakable horrors the blood-wet annals of "man's inhumanity to man," another liberal philosopher has arisen to reaffirm this profound observation. By the utter folly of the Jewish dogma culminating in the insolent assumption of racial distinction, the hapless and helpless denizens of that Inferno, The Russian Pale, have provoked the lamb-like patient *Mujik* to bitter resentment and bloody reprisal. It is indeed, easy to pose as a profound philosopher. But through the rents in the Antisthenes cloak worn with gusto by our liberal pseudo-philosophers, naked anti-Semitism of the vulgar ignorant sort is easily discovered. One line more of Amos might have disabused these giant brains of all misgivings.

Does Amos proceed to draw from his premise the conclusion that Israel enjoys immunities denied other peoples? The contrary is his deduction. Because Israel stands in relation to Yahweh as does none other, greater burdens are laid on him, more exacting responsibilities have fallen to his share. As Amos interprets his theological reading of Israel's appropriation by God, the people's selection confers no prerogative whatsoever, but, to the contrary, involves more unrelenting accountability.

The student of the primitive germinal thoughts from

which the latest dogmas of religion are the fuller fruitage knows that at the root of Amos' tenet that Yahweh has claims on Israel are certain historical facts. Though the God-idea, that animated the shepherd tribes in their worship of the Deity enthroned on Sinai, differs from that central in our own religious consciousness as strikingly as does the full splendor of the sun-flushed noon hour from the uncertain blushes of the mist-hung dawn, this shadowy per- "holy" unapproachable God claimed Israel. In other words, by virtue of that covenant, Israel never again was free to choose another God. It had been chosen by its God.

Among other peoples, the idea is met with of their being the wards of their tutelary deities. But in none of these widespread conceits is the one element that Amos brings out so forcibly, the one dominant note. The tutelary God grants impunity and immunity to his own. The God of Israel imposes burdens on and exacts service from his people and visits its transgressions with severity unrelenting!

For today, I shall not consider at length the successive historical events which helped this doctrine to win gradual acceptance. Nor am I interested in the occurrences that prompted Amos to so enunciate his philosophy of Israel's history. But of great importance it is to set forth this doctrine in its true colors. None of the teachers that after Amos declared or defended the historical doctrine of Israel's election and selection, but like this prophetic first sponsor thereof was emphatic in explaining its implications as greater service and stricter reckoning.

As for the doctrine itself, Amos and they who after him developed it, enunciate a general law in a particular application. Or will any one doubt that the law of election and selection is operative in all human experiences and all the affairs of men? Are men equal in endowment? Is the

same opportunity offered to all alike? Why is not every one of us an Edison, a Morse, a Lister, a Mommsen, a Lincoln, a Washington? Are not Goethe, Shakespeare, Dante, Aeschylus signal examples of the working of the mysterious force and plan which theologians have labeled the process of election through divine grace? I know we have consulted sky and soil, environment and ancestry as the oracles explaining the mystery and the majesty of such distinction as comes to the rare men of creative genius. But even if the Pythian answers were clearer than they are, would they lift the curtain altogether? Would not the tantalizing puzzle confront us after all why to one the parentage productive of genius was granted and denied to another; why the one found an age prepared for his coming while the other was born into times callous to the message? No! in this unsolved puzzle looms large before us the mystery and the might of a Law and Will that chooses one for the crown and another for the cross.

Nations and groups of men are as clearly under the dominion of this law as are individuals. Greece was chosen for the ministry of beauty; Rome was given opportunity and faculty for political world-empire building. The Anglo-Saxon is called to pioneer duty; his is the "burden of the white man," to use a significant phrase of one of his chosen bards. Is it then inadmissible to speak of Israel as a chosen instrument through which the plan and purpose of his God is realized? In the economy of humanity, to Israel was assigned the function to be the "people of the Book." Duty was his dower. Righteousness through private sanctification and social co-operation in enjoining justice was his incessant obsession. His history was so guided that in ever deeper measure the consciousness took possession of Israel that this priesthood was his task at the altar of humanity. No merit of his entitled him to this sacerdotal

mire. Modestly he ascribed his appointment to the "merit" of the fathers. Their "love" had won for him the call to his responsibilities. The grace of God had chosen him not to higher prerogatives but to sterner obligations.

And let us not forget that as a corollary of this concept from Amos down to the latest expounder of the doctrine, Israel has been taught to know that not merely "sufferance" but suffering is the badge of his pilgrim tribe. His tears anointed every stone that first rejected by the builders became later the corner stone of God's larger Temple. Recent events have again exemplified the truth of this interpretation of our part in the tragedy through which God works to conclusion his purposes. Because justice is our pole star, we must suffer the martyrdom of injustice in order to demonstrate the impotence of injustice. Righteousness being the lamp to our feet we must follow it though the way lead over stones and thorns, through fire and flame, yea, into the mouth of death.

Will you argue now that all this is fine-spun illusion? I shall accept your judgment and still cling to my conclusions. Modern psychology has taught us the value of just such illusions. Sitting at her feet, we have learned that men are moved by their illusions much more powerfully than by their clear knowledge and crisp cold certainties. Illusion has led men away from brutalism. It has sent out men to battlefields where civilization was the price of victory. If oceans have lost their terrors, it is due to the spell of illusions. Vision is the life-bread of the spirit and by this staff of life the greatest have been empowered to foresee and to foretell, thus lifting them of duller eye and unimaginative heart to nobler peaks of outlook. The illusion that we are called to essential responsibility and the ministry of humanizing suffering is of peril only when we become false to its beckoning. We must make good our title to our elec-

tion by conduct and ambition such as befit him who believes himself chosen. Only then may our "illusion" be censured as insufferable arrogance when disloyalty to the obligation of which it is the dream marks us as unworthy pretenders, or cowardice which shrinks from the suffering that ransoms the distinction, blanches our cheek and curves our then cringing back. The Jew who acts upon the theory that he is chosen to be a blessing will be a blessing. This illusion will attune his soul to genuine humility—a humility equally distant from vain-glorious self-laudation and characterless, unprincipled self-deprecation. The consciousness of the service laid on him will sustain his self-respect, his courage, his hopefulness should a whole world rise up against him in ignorant hatred, with affectations of superiority, and meet him in vulgar prejudice and unfounded distrust.

But there is another content to the phrase "God of Israel" which cannot be too often expatiated upon. It was Israel that through the prophets recognized that God could not be worshiped except through righteousness and justice. Ethical is the monotheism of Judaism. A new departure in the interpretation of religion was made when the God of Israel was proclaimed. Israel was to God no more than the sons of the Kushiyim; the Philistines as well had God led to their destiny. But Israel was to make his God consciousness an ethical force. Amos censures his people for neglect of social righteousness, while addicted to ritual rectitude. God has not commanded sacrifices. Sacrificial piety may be paid to Saturn and other deities, not to the God of Israel. Impatient is this God of Israel of social unrighteousness. He will not suffer the religion which, while observing the Sabbath and new moon, exploits the necessities of the common people. He has only contempt for the mighty of earth that sell the poor for silver and the needy for a pair of sandals; that rob the widow and

despoil the orphan. Justice, justice is the one sacramental appeal of Israel's consciousness.

This irrevocable identity of religion and ethics is the keynote of Israel's message. Israel did not have to wait for new prophets to learn that righteousness is the one and all of the true religiosity. Amos the sponsor of the doctrine that Israel and God are inseparable is also the most passionate proclaimer of the absolute congruence of religion and morality.

The God of Israel cannot be served by prayer, by sacrifices, by Sabbath observances, by new moon and festal rite. These are secondary; they are, if of any, of little moment. But the God of Israel demands respect for the humanity of the lowliest and least in the social order. He despises the mighty and will depose them from power if their wealth is tainted, their success has spelled oppression of others. These "kine of Bashan" stretched out on couches of ivory, though they paid tithe to the priest, he would hurl into the dust, they the insolent devourers of the people were growing fat on iniquity and chewing their cud in comfort while, owing to social exploitation of which they were prime beneficiaries, want and distress harassed the best of the nation.

In view of this originality of conception certainly Israel is justified to speak of *his* God as long as they are numerous who believe that God and religion have no relation to social adjustments; that religion is a scheme to win salvation for self while this world is given over to cunning and robbery, the stronger always prevailing in it and harvesting the spoils.

The God of Israel! Yea, Him I declare. I cannot define Him, I know Him, the One not myself making for righteousness; He has called me to service; as I am the son of Jewish parents He has laid on me this historic duty to be exemplar to others; to be if He so wills one of the

sufferers for the good of all, that righteousness may triumph and justice may extend its reign.

I believe in the God of Israel. I see Him pass before me, though I cannot see His face; and over the tumult of the ages I hear His voice; *"Adonay, Adonay El Ra'hum we'hannum:* I, Israel's God, am unchangeable, mercy universal, grace incomprehensible, justice ultimately triumphant, righteousness established on pillars that cannot be moved." I heard His voice when I read the story of the Jew: the Jew, weak yet unconquerable; less in numbers than others, yet indomitable; poor yet proud in his consciousness that poverty and wealth are accidents, and character is essential. I see my God; I hear His voice as I read Israel's story wet with the tears and red with the blood of martyred generations. Had the heroes lied they would have been safe; had they spoken what to them was untruth, the world would have acclaimed them noblemen; laurel wreaths would have been theirs, and coronets would have been their reward; gold and silver would have been showered upon them. They suffered, spurned the gold, scorned the honor, but remained true to themselves and the God of Israel. I hear that God, and I see Him when turning from the past to the future, and behold in undimmed promise the vision of the world made one and perfect, in justice and righteousness.

In a Temple reared by humanity I behold not only Israel, but all mankind gathered as the one God's people in love to do service to the God of all, whom Israel was the first to understand as the One that asketh not but giveth, despiseth sacrifice and esteemeth not ceremony, the One whose throne is to be pillared by men on righteousness, love and justice. This God is the God of Israel. Amos, the Jew, first learned to read the eternal law of His will and to light up the mystery of His unfathomable essence. The God of Israel, He sleepeth not, nor doth He slumber. His pur-

poses will come to pass. Let kings rage and nations plot. He laughs them to scorn, for righteousness will triumph and wrong will fail. Such is the will and the decree of my God, the God of Israel.

AND MOSES DIED

TEXT: Deuteronomy xxxiv.

"And Moses died." So runs the last line in the biblical biography of the great leader. These simple words suggest the life of the man who, leaving those to whom he had devoted his life, left behind not even a grave, through visible sign by stone or epitaph, to bring back the knowledge of his influence and example to posterity.

But one or the other of you may ask in the fullness of his liberalism: "Has Moses Ever Lived?" If we remember aright, and we have good memory for these things, our own pulpit has at times told us that modern critical science has cast considerable doubt upon the historical authenticity of the documents purporting to tell of the life and labors of the great leader, and certainly more or less shrouded in impenetrable darkness is the personality of him whom tradition has called the great liberator and lawgiver.

Compose your fears, my dear liberal critics, I shall not recant today, I shall not modify one syllable even of what in former years perchance I may have uttered here on the subject, though if I did, I should not be chargeable with inconsistency, for if there is a consistency of ignorance, it shall never be mine if I can help it. The consistency of the ignorant man is that which refuses to regard as decisive the fuller floods of knowledge. If today modern researches in the delta of the Nile, and more recent excavations in the Sinaitic peninsula should have brought to light inscription or document testifying to the real historical authenticity of the great leader of the Hebrews during those critical

times, why I would be less than a fool were I, for consistency's sake, and for the pleasure of destructive liberalism, to refuse to open my eyes to the intenser light of later information.

Men may change their minds; men that have minds change them; men that have no minds of course cannot alter, but they are pleased to label as their opinions what in stricter truth should be designated as their prejudices. But these, by the way, know new light has been thrown on the problem under discussion. A few years ago, they thought they had to have in Egyptian inscriptions mention of the Israelites, but closer analysis of the sentence bearing upon the point disillusioned the premature triumphs of orthodoxy. Israel's name perhaps appeared in that record written on stone, but what was told there about the people so-named rather confirmed the opinion that Israel never, as far as we knew, as a nation, lived in Egypt. And of Moses no trace again appeared even in that new discovery.

So I shall repeat, not for consistency's sake but because that is my scientific judgment, I shall repeat, that as far as historical criticism enters into the equation, we have no warrant to assume that the Moses of the Pentateuch is drawn true to the outlines of a living personality. Nor shall I modify my opinions concerning the character of the Pentateuch; it is not the work of one man, it is not the monument of one age. No less than eight centuries have contributed toward rearing this structure which stands to-day before us a mighty edifice of Jewish labor, hope and striving.

The Pentateuch is not harmonious in its accounts, from Genesis to Deuteronomy inconsistencies are abundant. Even for them who have no knowledge of the Hebrew tongue, the task of picking out flaws and showing that this report does not tally with that report purporting to give a story of the same event is of extreme ease. Whether

Moses lived or had no historical reality may be in doubt, but it is not in doubt that if he lived he never wrote the Pentateuch. Perhaps very little of the contents of these five scrolls may with justice be assigned to what we call the Mosaic age. But is it then not, if I hold these opinions, as I do, extremely puerile on my part today to speak about the biography of Moses and to ask you who perhaps have other and more serious concerns of life to waste away an hour in the idle pursuit of knowledge that from the start seems to be of so uncertain a web and woof?

If you ask this latter question, you must permit me to tell you that a great confusion is still lingering in your mind, a confusion characteristic indeed of a certain kind of modern liberalism. Modern liberalism is affected, much to its detriment, by what may justly be styled half-knowledge.

Total ignorance is harmless, it cannot strut about in garb that deceives, it has no access to feathers that lend it attractive charms. Ignorance displays its nudity even with the fig leaf that covered up the discovered shame of the dwellers in mythical paradise after the fall. It is ignorance, and as such easily detected and easily defended against. Not so half-knowledge; around it is the glamor of science, its jargon has borrowed phrase and tone from the scientific dialect; it operates with generalizations that are extremely tempting and alluring but even so dangerous and of a deteriorating influence, it strikes awe into the heart of the young, the unlearned, for it presumes to stand on a pedestal and therefore lifted above the low station of the uninformed.

There is such a thing as self-intoxication. Modern psychology has pointed out the ease with which this phenomenon operates to the detriment of our mentality. A phrase often exhales fumes that rob our brain of its clearness, and half-knowledge generally is in a chronic state of self-

intoxication. Liberty, truth, science, what-not, are the shibboleths of half-knowledge, and when these sacramental words take on emphasis, why the brain reels, the pulse-beats become quicker, and we ourselves are unable to trace the limitations of these our most impressive sacramental credal terms.

And so it is with modern liberalism, alas, too many of its lay exponents and its advocates in the pews are merely in this condition of self-intoxication. They have heard a phrase or two, a fact or two has been laid within the reach of their grasp, they know that the old opinions have been riddled, they have learned that the old bases of faith have been shown to be weak, but what the true liberalism implies that perhaps has never yet fully been understood by them.

They have now, to come back to our illustration—they have now heard the bible is not a historical book, and in their half-knowledge they jump to the conclusion that because it is not historical therefore it must be worthless, and hence they would ask today the question "Why waste time in the study of a Moses' life, if a Moses really never walked across the stage of time?"

Did Hamlet ever live, did King Lear ever breathe, did Homer perhaps ever tune his lyre, was Hesiod ever in the flesh a teacher of the Greeks or a tiller of the Greek soil, was Buddha ever born in a king's palace a beggar of his own volition? Yea, perhaps, did Jesus ever speak to disciples and exhale his pure soul on the cross? You will agree that Hamlet never lived. And, furthermore, did the kings of whom Shakespeare wrote, did they speak as the great bard makes them speak? The historical student laughs at the speeches spoken to his soldiers by Henry V. No Cardinal Wolsey ever delivered himself of his plaints and his regrets in the stately lines rendered immortal under the touch of genius divine. No Brutus ever harbored such

syllables as the great English dramatist would have us accept on the credit of his authority were his. But why multiply these instances? They occur to you spontaneously the moment you give the theme attention.

Wander through the great picture-galleries in Europe, be arrested by one or the other canvas, those that make the deepest and most lasting impression upon you will easily be unmasked as wrong history, yea perhaps, as impossible. Angels do not fly because angels are not in existence, and an ornithologist will tell you that wings can only take the place of arms, and angels have arms and wings; and yet in Dresden before the Sistine Madonna what care you for ornithology? What care you though the scoffers plead that angels are not? There you are before that canvas lost to all these croaking sounds and suggestions. Those angels' heads with the little wings, they token something for which ornithology has no name, and the Madonna herself is apotheosis of motherhood, whether we believe the story of the gospel or discredit it.

In other words, historical truth is on one plane, psychological truth is on another. And this the half-liberals have still to learn; in their half-knowledge they do not grasp the difference vital between historical truth and psychological verity.

The biography of Moses, in its motives (as the Germans would say) that we have in the Pentateuch, has indeed, if ever there was psychological truth, deeply syllabled the masterpieces of this art. There is this great personality; it is a harmonious whole. We feel that as the poet conceived of him, he was a character; there is consistency of purpose, there is strength of resolution, there is from the beginning to the end the unifying ambition. These elements you know combine to build character. Character is not perfection. This confusion indeed befogs our judgments, but it is confusion. Men of character may have

their blemishes, they have their moments of weakness, and still they are men of character. As long as purpose, ambition, intention to be something not for self but for others, are the rhythms of every pulse-beat, so long—no matter what defects there may be in the marble—the chiseled statue is master-perfection.

Moses is a statue chiseled by master-hands, and therefore in its psychological grandeur the picture of a great leader invites study and repays amply attention and loving admiration. Let me, out of the fullness of the suggestions of a psychological analysis, take only one or two, but those that I deem of far-reaching importance, for us to learn in these days of moral decay—not to say moral decrepitude.

"Moses died." Sad enough this phrase; most of us know the bitterness of a sentence like that. So many of us have stood at graves and lent our ears to the constant refrain "our friend died." Sad enough even after the lapse of years this inscription, "our father died, our mother died, our friend died." That darkest of nights men have to pass, dark to those that are left behind, not to those that are gone. "Moses died."

The old rabbis have twined into this simple phrase a general note of consolation. "Moses the great teacher died." Who then may claim exemption from death? If the great die, should then the small complain that theirs is the fate of the greatest? The great can ill be spared, for where one Moses arises millions of unknown men teem on earth. It takes centuries to make one Moses, it takes a brief span of time to mold one of common clay. The ages toil before genius finds its wings. Moses dies, that fact should console those of us that are not to fame destined with the general destiny of the race.

But in the case of Moses this sad, sad note quivers with tinge of deeper, deeper lament. Moses died before his work was completed, he merely was privileged to behold

from afar that land which had been the day-dream of his waking hours and the vision of his quiet nights of sleep, from the earliest day of his life to the last minute that had been his inspiration. Beyond the Jordan, thither, thither, every sweep of the pendulum ticked out that appeal, and every song of his heart took up the refrain. And yet he died before his foot could touch the soil of the land of his hopes and the home of his expectations. This is the sadness apparently to the inscription on his never-found tombstone, "He died." His life was a failure, for that which he set out to do he did not work out. Measured by one standard, indeed, by the standard of achievements, and that is the common standard, his life was a failure, after all.

Who are held the successful men? The men who achieve what apparently they set out to do. That was the standard also of the men among whom fate had placed Moses; they had but one standard for all their life and its values. What does it boot? What is accomplished? What has been accumulated? What comforts accompany the struggle and compensate for the sacrifice? See the contrast between Moses and those whom he had to lead from slavery to the promised land. They of course wished to get out of Egypt. They knew they were slaves, at least, they felt that they were; they heard the clanking chains, the lash of the task-driver often fell upon their bare back; they had to furnish bricks, and later, bricks without straw. Their daily task was a constant reminder of the fact that they were not masters of their own hands. Thus, when Moses comes to them, they listen to him. "Certainly, out of this land of bondage, let us go, let us go."

But when in the first step towards freedom, the actual results seem to emphasize the additional burden, they murmur at once. They had straw to make bricks with, and now they have to make the bricks without straw. Is that

the liberty you bring with Moses? He was alone. "You are a deceiver, the result does not bear out your philosophy." But he persists, and the first result of his persistence in the story, which is also a psychological drama, is that the chains are broken.

But again, again, the mass does not understand that achievement is not the standard which correctly measures the deeper values. Pharaoh is after them. Behind them, Pharaoh with his army, in fury and rage at his own cowardice as he thinks, repentant of his own rapid resolutions, Pharaoh at the head of an army anxious to recover booty, before them a sea as greedy for prey as is the enemy in the rear. "Is thus then, thy promise redeemed? Results, do they tally with the picture thou didst paint?" They murmur and shout and cry out, but the courage of Moses prevails and once more the danger is averted.

Now, you would think that they had learned the lesson. No, no, for the writer of these stories is a master genius; he has read correctly the depths of human character. They are in the desert, they have their freedom, but they have no comfort. The desert means sacrifice, toil, walking on, self-denial. Is this the paradise you promised us? Why, in Egypt we had the flesh-pots. If we merely left Egypt to die and to find graves, where are graves more plentiful than in Egypt? Egypt is Necropolis, the pyramids are the tombs of the kings, every rock is a sepulcher, certainly there was no dearth of cemeteries in Egypt. Why, did you take us out into this desert merely to die? They murmur.

But again the poet shows that their murmur is the echo of a fallacious philosophy. Manna comes to them. They have not learned the lesson, however. The common mass with its standard is absolutely incompetent to appreciate such instruction. Manna, ah, manna, can't get enough of it! They must gather and gather—they have been told

not to, ah but that is folly, here they have without toiling what sustains life.

Of course, it is all a myth, but a psychological truth there is in that myth. They must fill their jars for today and the day after, but then beyond what is actually needed for their life spoils on their hands. But still the lesson is not learned. They have no water, they murmur and cry out for water. Is this liberty? Then rather the slavery of Egypt than the freedom of the waterless desert. And so throughout the forty years.

At last they would go into the land, but their spies bring back the report that in that land there are giants; it is not an easy road that is before them, and again they murmur and murmur. "Why did we leave Egypt? The land of promise is barred against us and the land of the burials is behind us."

Thus, the mass there in the desert stands for personified standard of life, reading life in terms of ease and accomplishment of results. Over and against this the poet has put Moses. His life is a failure, if results are considered. The moment he is gone, he is forgotten by men. The next books of the Bible show that they knew nothing of his law. Of course, as a critical student I know why this is, but the Bible is arranged with the view to bringing out the psychological truth as well, and there is this pathos in the fact that immediately after Moses' death there is no trace in the life of the people that they ever had come under the spell of the genius of the law-giver; they are idolators; his laws for the distribution of land are ignored. They work out their problems of life by the philosophy of the fist, the stronger strikes down the weaker, when the Mosaic code stands for the rights of the weaker and the duties of the stronger. They, on their beds of ease—as many of the later prophets picture them—have no heart for the widow whose last has been taken by the usurer, have no sympathy

for the orphan. An orphan in Semitic society was indeed to be pitied, she had no protection, if she were a girl, and if a boy he was almost without recognition in the community.

The Mosaic code provides for the orphan. In later Israel, up to the exile, there is outside of the prophetic circles no knowledge of these principles and no recognition of these practices of the Mosaic law. And thus even in its results Moses' life was a failure.

And one trait more. The writer, I say, was an artist, an artist of the highest qualification, an artist that may well be quoted in the same breath as we would quote the greatest on earth whose minds were kindled by the torch of God's own fire. Moses himself falls a victim to the philosophy of the mass. That is the pathos of his life.

Why does he not enter the land? Because in a critical hour, he himself adopted the standard of his surroundings. They clamor for water; he should have in that hour clung to the higher philosophy that not results and comforts, but intentions and ideals make life. He was too weak, he wanted to show these murmuring hordes that if he desired, he could do what they were doing. He was not deprived of the gift to coax from the rock the water, that if he wished he could also tread in their paths, accumulate as they perhaps had and work out the perplexities of their earthly pilgrimage by the same rule that they applied.

That is the pathos of his life—that he fell. But it is a deeply true trait, it is a touch of the brush that we would not miss in the picture—even the greatest are human. In an age, like that, when the very air is surcharged with the mephitic miasmas of materialism even a Moses is not immune. He falls. There is the lesson.

We expect the greatest to be proof against the insidious influence of the germs of selfishness. They would be, were they supported more actively by some and were not there Aarons at their side who for the sake of peace, peace, peace,

will even make the golden calf. They would be were not they weaklings at their side whom they trusted, whom they sent out to spy the land but who with few exceptions bring back the report "it is impossible" and therefore, will not work. Under such conditions the greatest fall, and when they have fallen the penalty falls most bitterly upon them. "Those that lived in the desert are not participants in the glories of immortality."

And Moses himself had to die, and because he was not true to his greatness, fell. But why did he fall? Because he was alone, alone, no one understood him and no one helped him. Because he was alone, struggling in vain, dreaming and trying. No matter what he did it was not right, his purest motives were questioned, his every action was misconstrued.

The Rabbis amplify the picture, they say of Moses "No matter what he did met opposition and censure. When he appeared early in the morning in the camp, why the tongues wagged 'Did you see Moses come into the camp this morning at five o'clock, he must have had a quarrel with his wife.' Hearing that, Moses resolves to appear the next day at ten o'clock. The tongues wag again. 'Did you, did you see Moses today come at ten o'clock? A nice man, we are here at seven, at work at seven, he sleeps longer, he takes his comfort.' At five o'clock he had a quarrel with his wife, at ten o'clock he was too indolent." Thus, the Rabbis, in a very homely but in a very suggestive way, carried out the thought of Moses' biography. Alone he, and because of his loneliness cheated out of the realization of his ideal.

And Moses dies and shares the fate of the generation of the desert. By the standard of results his life was a failure, but by the standard of ideal and influence was there ever life fuller of compensations than his? His book—though I say again, he did not write it—but psy-

chologically speaking,—his book has become the book of the world. There is no other writing that has entered so intimately into the life of the all-humanity as the scrolls bearing his name. His grave is not found, but his living thought has never been entombed. That book has gone into the hamlets as well as into the bee-hives of industry. That book has gone into the hovels of poverty and crime, as well as into the palaces of plenty. That book has spoken at the equator and has sounded its message in the Arctic circles. That book has been the steady guide of the pioneer going into jungle, as well as the light beaming out upon a mother breathing a prayer upon the brow of her newly-born baby. That book speaks when the grave opens.

Yea, the *Tephilah Le-Moshe,* the prayer of Moses, is the one common outcry of faith that the whole world stammers today when love is asked to bring the supreme sacrifice of inspiration. "Lord, thy ways are eternal, from generation to generation, ere mountains were born, for thou hast fashioned the earth. Yea, from everlasting to everlasting thou art unchangeable, but man thou turnest into dust." That prayer of Moses is today the cup of consolation to modern men of these most modern days. It brings the cooling draught to lips that are parched because they have to forego the kiss that once was theirs coming from the heart now still in death of a beloved.

Was ever life more successful? The principles of that book are the pillars of state and of society. Upon his code rests the temple of humanity. His words have flamed into the brilliancy of modern legislation a light intense and illustrious; and our age is out of joint simply because those principles have as yet not been fully adopted. As I said before, cardinal to every law is the solicitude for the weak, cardinal in every injunction is the emphasis upon the responsibility of the strong. The covenant of Mosaic hu-

manity is not bi-sected by the line of plenty or of poverty. The distinctions that the Mosaic code recognize are those that go with goodness or with its reverse, with humanity or with its opposite—bestiality.

And because our day is still a day of brutalism and not as the Mosaic code makes it, a day of humanity, therefore, the anarchist's dynamite bomb, the assassin's wretched bullet, the outcry of the slum in protest against the ease of the avenue, therefore, a world cries out again as did the Israelites of old, "Give us water, we perish, we perish." "Liberty" they say, "yea but the flesh-pots of Egypt were better than this liberty." The Mosaic code will bring the salvation.

That Mosaic code is exhaling the healthy breath of terrestial life. It is not like another code so often praised, of such attenuated fiber as not to be able to support actual life. It does not ask impossibilities. It does not turn over social power to the wicked. It does not say that riches shall be laid aside before the throne of God may be approached. It does not say that the poor in might are the heirs of the kingdom come, or that the meek and lowly, those that will not resist, carry the crown of glory in addition to the self-wound wreath of thorns. It is for men, men made as men are, men of soul and of brawn, men of brain, men under temptation and men in the turmoil of task. It is for earth, not for heaven.

The Mosaic code, therefore, is the lamp also of the true religion, in so far as it does not merely posit God but as it comes to man with the message for his humanity here in this life. Not a word about immortality. Not a word about results. Like its presumed author, that code would have intention and impulse rather than achievement and accumulation. Thus, that life was not a failure.

Now, what is the lesson? I need not amplify, I need not go into details. You know that lesson. "Ye shall die"

—that is the fate none of us can escape. The millionaire cannot bribe death, and the pauper need not be afraid that this monarch will disdain to visit him in his hovel. Death will go to the queen, and death will visit the couch of the lowest womanhood.

We shall die, and probably we shall die none of us having fulfilled his task. None of us will go with every wish answered, every plan executed, every purpose carried out. We, too, shall stand on Pisgah's heights and look with longing eyes across the river that divides into a land of which we dream but which we cannot enter.

But if we merely leave a grave, what then was our life? If we merely leave a tombstone, what then was our earthly pilgrimage? Write in golden letters on the marble your name, your birthplace, the details of your struggles to success, your victories, write them there, the tears of heaven will wash out the golden letters, and only a few years after your going the stray visitor by your resting-place will have difficulty to decipher the lines carved into the marble. Bronze will tarnish, piles will totter, three hundred years from today the fewest that now sleep in our cemeteries will be remembered. The stones marking their graves will have been beaten away under the flail of the tempest, will have been softened under the floods that come from the clouds. They will then have that which Moses is reported to have met immediately, no grave, no one to know where their resting-place is.

But if you live not for results but live in intention and impulse, if you do not live for self, but for others like Moses—not if, like Aaron, you will yield to the masses,—if you refuse to make the molten calf simply because the mass demands it, and at the risk of your own life that must be, at the risk of your own reputation as it always is, will face the prejudice, the blindness, the indifference of the world and its malice, you will die but your life will be taken up

by those powers that are eternal, by those tides that know no ebb, by those floods that sweep through the ages. Whether one or the other of you know it or not, this other life, the life of still another has been perhaps molded into a new cast by you, the fiber of this web has been strengthened, this thought has been scattered into the world, this seed of a deed has been planted, and you are dead and still you live—you live not in results but in impulse, and as such you will have what the *dor hamidbar* has not, a "share in immortality." It may be impersonal, but is still permanent for all that.

"Moses died." Who will not die? His eye breaks, but the last shaft of light unfolds a vision of the land of promise from the western sea to the eastern desert, from the northern mountain to the southern border line of sadness.

Happy we, if when we die, we can throw a lingering look upon earth's last, and the last look be an ecstatic vision of the land of our promise, our purposes made real not by hand of dust but by the power of the spirit.

"ALONE WITH THEE, MY GOD!"

A YOM KIPPUR EVE SERMON

"Alone with Thee, my God!" Is there one of us tonight that does not feel the mighty import of these pithy and pathetic words? "Alone!" A man is made not for solitude. Deeply quickening in the innermost impulses of his being thrills the desire for association. Alas, for him who must be alone, alone in his misery, alone in his defenselessness.

"Alone with Thee, my God!" God, the thought too deep for human mind to fathom, word too full for human tongue to utter. God, a silent suggestion of power beyond comprehension, of eternity beyond all grasp. Alone, man—weak, tottering—and yet with God this handful of dust made to be unmade, molded to be molding, grasps the ungraspable, utters the ineffable, and when what seems too profound for human intelligence sweeps into the horizon, solitude is no more and misery has departed.

"Alone with Thee, my God!" That thought must have come with crushing weight in the days of the fast of the high priest of Israel. The law demanded that he shall enter the solitude and covet silence. The curtain was lifted for him alone that shrouded from human ken the mystery of the Holy of Holies. Into this cell of unrelieved majestic silence he had to enter, there to implore pardon for himself, his house, his people. Alone with his God, with no ears to hear, no heart to sympathize, he had to breathe forth his own confession of weakness; he had to read the record of his own misdeeds. He, a weak mortal, had to ask pardon for himself, for his house, for the whole people of Israel.

But like that high priest of old so does to the present day Israel stand alone. Tonight it is alone. The world roundabout pauses not to welcome the visitor that has crossed the threshold of our Temple (and I hope also of our hearts). No wheel will cease whirling, no anvil will forego clanking tomorrow. The treadmill of task and toil will spin around. It is Israel alone, alone with his God, to whom comes the call to reflection, to whom comes the ministry at the altar of the highest—today, tomorrow, alone with his God.

Is there not anomaly in our solitude? Why should we, when all the world roundabout us is sweating under the lash of duty, lay down for twenty-four hours the burden of our ambition and of our activity? We, even, the liberal ones, we, even, who doubt that which has not been doubted for the ages, who know of course what no generation before ours did ever pretend to know—we, even, at least for a few more years, will be alone with our God, when in the revolution of the skies' suns, this day whirls its duty and spells its appeal in the succession of the months.

"Alone with God!" Alone with ourselves. Even we have still echo to the voice that once sounded so mightily in Israel and sounds in Israel, the spinning globe over, this beautiful and solemn night.

Israel must be alone, for certain specific purposes. Even in this day of broader sympathies and profounder knowledge, this very day spells a lesson which seemingly the world has not yet learned, and it wings a hope which even weak eyes can detect has not yet been realized. Is the world at one? Has pardon come? Are sins remitted? Are fetters broken? Are burdens lifted the world all over? Is our civilization true, genuine? Will you presume to answer these momentous queries in the affirmative? You cannot. Your city of palaces is also a conglomerate of hovels. Where luxury is enthroned poverty still stalks the public

street. Where plenty is embarrassed with the fearful perplexity what to do with the abundance, there also crouches hunger. Where virtue is protected behind the bastions of your affection there also plies vice its unspeakable trade.

Are men free? Will you answer that question in the affirmative, and if you cannot, then you know that as the message and the promise of this day have not yet found fulfillment, Israel, like the high priest of old, must, on this day, retire into the solitude and the silence of his own sanctuary and be alone with his God, to bethink himself of his duty not to self alone but to the world at large. And what that duty be, this day emphasizes in a sonorous voice possessed by no other occasion.

The critical student among you knows that originally this day of atonement, so-called, was scarce known in Israel, and those that are familiar with the writings of prophet Ezekiel (and there be, maybe, one or the other among you that from his earliest days of German education carries these facts in his memory) know that in Ezekiel's scheme—and Ezekiel lived in the exile days after the destruction of the first Temple—for the re-arrangement of the festal cycle of the Synagogue, this day found no mention. This day is of very recent origin, and many elements have been utilized to fill the cathedral of its song and of its sermon. Yea, if your eyes are trained to the pursuit of these indications, you know that in the liturgy and in the law of this day, are found fragments curiously indicative of a former demon religion, demon worship, goat worship, that has survived in the very ceremonial of this the great day of Israel. I grant all these facts, they are trivial and trite; every student today in the universities knows them. This day came to Israel at a very late period during the second Temple, and its character originally had a bearing altogether at variance with what is the message we know it speaks to us.

But what are these facts? Will, now, one of the liberals operating with half-truths, as they mostly do, argue that Sinai congregation should be abreast with critical knowledge, and, as our teacher tells us, this day is of late origin, we shall hurry to abolish it so as not to be incommoded in our desire to spend our days as others do roundabout us? I can tell you, when I pass the cathedral of Cologne, that yonder stone knew nothing of its possibility of serving in that grand symphony expressed in lines chiselled into marble. I can take that stone and tell you, if I even have a mere smattering of geological information, and tell you that originally it was composed of little sand-grains that were swept down the hilltops by the mighty pressure of the streams and under great, great natural compulsion these little dust-atoms were forced together, compacted and thus spread a seemingly, originally sound foundation whereon the succeeding dust carried by the winds could be deposited and remain in place.

I can tell you also that yonder line, yonder cross, yonder upheaving and up-struggling arch was a block of stone, and that the masons with trowel and mallet had to chip away, chip away often in blindness before the architect's design took on outline, yea, that those masons grasped but little of the intentions of the architect, but now as yonder minster stands, made of stone of very plebeian origin, constructed by workmen ignorant and blind, as that minster stands, it is a poem, it is a prophecy, it is the sublime. None of us except he be a pedant, and worse than a pedant, will pass by the Cologne Cathedral and begin to analyze the geological character of the stones that enter into its construction. All of us, unless we be deaf to the impressions of the sublime, all of us will stand before that majestic pile lost to our own pettiness, bathed in a very stream of idealism, and submerged under the waves of the cadence in that ocean where only he finds track and direction who

has the art to read that which can never be spelled in the exchanges of earthly material values.

So it is with this day of ours; it is a Cologne Cathedral, if you so choose, it is a poem by Dante and Goethe, it is a painting by Raphael and Bouguereau, it is a master symphony by Beethoven and Brahms. A master symphony, let me retain this illustration. A symphony carries one theme, now it is sounded by the violins, now it is blared by the brass instruments, anon both violin and brass instruments blend their toneful message to garland the theme into richer measure. One theme, carries the symphony, from beginning to end, ever-recurrent yet ever-varying, now jubilant, then sad, now strong, then weak, now determined, anon halting and hesitating.

A symphony this day with one recurrent theme. And what is that theme? The epitome of Israel's message to the world. This is indeed the commission of the hour, to bring to our own understanding again what the fundamentals be of our religion in whose service we are tonight in solitude alone with ourselves and alone with our God.

For better guidance, let me ask an old Rabbi to enumerate the foundations of our moral cosmos; it is Rabbi Simeon, the son of Gamaliel, whose words shall be for me the sign-post tonight as I would lead you up the rugged paths towards the mountain peaks of Jewish thought and Jewish inspiration. "Upon three pillars," says he, "upon three things the world must rest, should it be sound and safe and secure, upon Emeth, truth, upon Din, justice, upon Sholom, peace." This is the theme of this day, in three variations. The world rests upon truth, upon justice, and upon peace, and this is the message that Judaism has to preach to the world at large—that the world rests upon truth, upon justice, and upon peace.

The world rests upon truth. But what is truth? Does not the high school boy know that there is no absolute

truth? What we call true today, tomorrow they will label error and the day after we will despise as of all superstitions the most egregious. Does not the high school girl remember that what she learns today as the latest revelation of science was unknown yesterday, that mother, when she went to school, had to believe in things that now are exposed as fallacies, as untruths. What then is truth, and how can you make the truth the basis of the world? Does man know what is truth?

Once upon a time, for instance, men believed that yonder stars in heaven were brilliant diamonds shining through windows in a fixed firmament. Once upon a time men believed, and men believed it as true, that when the leaves rustled a fairy passed through a garland-bed emitting the sound. Once upon a time men believed that the world was flat, that the sun did actually rise and set. Once upon a time men believed in sprites and fairies, in ghosts and spirits, in luck in stars and planetary influences. We do not believe in these things today. What our forbears believed as truth we know today as error.

But say you, no wonder that their truth has been unmasked as a pretender, they knew nothing of science, they had not the pilot service of microscope and telescope, of spectroscope and what not, they had not the Roentgen rays at their beck and call, but we who have these things certainly today are weaponed to conquer truth and to hold it captive for our caprice and for our contentions. Is that so?

Do not boast of what science establishes. Science has but established one great fact, that nothing is definite, that nothing is absolute.

No, even science has not given us an assurance of what truth is. Science is always aware that truth, that what we call true today will be labelled wrong tomorrow and will be perhaps despised the day after as the grossest of

gross superstition. Is then not the orthodox correct when he insists that since all shifts, for to put it into the words of the Greek philosopher, since all is like a river in constant flux of doubt and change, that men must have for the truth, which is basic to the world, a higher revelation, a book, a voice, a code, a tablet which coming from the realms where change is not and time is not is superior to the fluctuations of time and laughs to scorn the shifting sands of change of opinion.

What is the truth? A Christian says, Jesus the Christ, a Bible not come from earth but descended from heaven. A Mahommedan says, the Koran, whatever is between the two leaves is the word of God. The Buddhist, too, scorns the shifting changes of science and finds in Confucius' theory of content for man the truth by which to guide his life's craft; that, too, came not from this life but in spite of it.

Superstition is again raising her head. Where is the truth? Judaism has the answer. The truth which is basic to the world has not sprung from heaven; "It has not come from across the ocean of mystery;" "It is not wonderful. Truth is in our mouth and in our heart." What does that mean? Amidst all the conflict of theories, amidst all the contrasts of interpretation of universe and life, opinions range practically around interpretation of universe and life, opinions range practically around two centers; the one claims that man however he came to that position has a position in creation distinct from all other beings, and the other school argues that man has no crown—is not distinguished above the animal.

As long as you incline to the former opinion, you are convinced that there is one truth which the sciences do not touch and the change of opinion cannot affect. Whatever view you may hold as to the biography of the earth, as to the constitution of the constellations, as to the succession of life, whatever theory you may hold as to the origin of

things and the ultimate destiny of things, there is one thing, if you hold that man has distinction and duty over and superior to what has come to the animal, you have the basic pillar of the truth. That is the truth that Judaism proclaims. That truth does not shift.

You ask me to prove that truth; it proves itself. Act as though you had distinction above the animal, and you will find that you can have the distinction. That is all the proof that is needful. The consciousness of man has approved of that position; unless you approve that, where is your right to punish? Why should you hold any leash upon passions, over the impulses of those that are of wicked intent? Why should you feel and know today that there is a higher law for man than that which prevails in the jungle? Will you apotheosize brotherhood? You will not, of course.

You men who doubt God will not doubt man, and if you do not doubt man you cannot doubt the God of Israel. That is the truth which Judaism preached. Judaism does not begin with God; the Bible begins with man. Judaism is absolutely unconcerned about the theories concerning the Deity, but it is concerned in and about the conceptions of our humanity.

Israel's prophets found this truth first; therefore, it is ours, and this is the mission we have, to bring to the world this truth, which is unshakable, that man as man is more than ape, that his life has laws which the ape has not, that he must curb his passions and follow impulses making not for selfish success but for the well-being of all the human family; and if you have this truth, then God is also a certainty.

For, why is man more than the animal? Because in him there is something which finds its flower only in man. That something must be involved in the very secret springs of life, for it could not be in us. Whatever is in us is in

nature, and if nature comes to flower in life in this which makes us men, then nature's whole destiny is to produce this which makes us men. Therefore, this life that is within us now was of yesterday and as well will be tomorrow, this is and was and will be and must be purposed, it must be planned, and the world must spin out its destiny along those lines.

That is the power in ourselves, as Matthew Arnold says, which makes for righteousness, that is what Tennyson sings, "through the ages one increasing purpose runs." That is what the world has also called God, God a word, a symbol, God a power and a pillar, and upon this truth the world of humanity rests, and that is the first message of this day.

And the second pillar is justice, but justice flows thus from this concept of our humanity. If we are merely animals, then there is only one right, that is the right of the stronger. Does the lion pause to ask what he owes to his brother lion? Let lion and lion meet. Suppose they covet the same lioness. In a burst of impulse and passion they will clinch, they will fight. Who prevails? The stronger. Suppose lion and lion meet when booty is scarce, power decides to whose mouth will come the appetizing bit of food. Yea, in the jungle there is no justice, there right is might and might is right, but if we recognize that man is not animal, that in him there is something of that which makes for righteousness, that his life is under a purpose which increases with the procession of the sun, if we know that that is the truth which cannot change and will not change, then we must accept a higher principle of action than that of force and brutal power, of majority and of might. Then, we have the principle of justice.

Every man is entitled to his humanity, and whatever interferes with his humanity is unjust. You must be just to yourselves first; that is the fundamental note in the code of ethics as preached by Judaism.

They say that justice is not the ultimate. They have talked about love, that love is higher than justice. They have preached it that Judaism was the law of justice, but that Christianity and the cross stand for what is nobler, better—love. Justice is insistent, it is said, it is harsh, it is a pillar which cannot be moved. But love is infinite, it is pliant, it can be molded, it can be shaped, it is sentimental.

You have again the proof of the truth of Judaism. Study the civilization that has been attempted to be built on the foundation of love. Look into that civilization with unbiased eyes. Love makes the pale of Russia, love makes the dungeon of the Inquisition, love makes the maudlin sentimentality which unnerves the man and makes the woman a spiritual opium fiend. Love in these days has robbed Judaism of its virility. The pulpits have become silent—they have become purveyors of sentimentality, they have lost their courage to tell Jacob of his transgressions and Israel of its faults, they speak of immortality, of felicity beyond, of resignation, but not of justice.

Yea, Judaism preaches justice. "Let justice rend the mountains," said Moses, in the rabbinical biography, let justice—*fiat justitia ruat coelum*—let justice be done though the heavens be crushed into splinters, was the Roman assertion of the same principle. Justice, and not love. Justice, and not resignation. Justice demands we fight for our rights.

Twenty-five years ago or a little over, the whole world of thought was disturbed by a little pamphlet written by a professor of law at the university of Göttingen; he made it plain that the fight for justice was the basic principle of every principle of sound ethics. To forego one's rights is an injustice and an injury, not to self alone but to the world at large. Resignation means the triumph of the baser over the better, of the lower over the loftier, of the weaker over the righteously stronger. Resignation and

submission to wrong is not an ethical principle. If the world may go to chaos, anarchy will prevail and murder will always be in the ascendant if justice is not fought for.

That is the key-note to our very solitude as Jews, to our very persistence in segregating ourselves from the world. We have still to fight for justice, and as long as that is denied us we are justified in standing where we are.

Judaism cannot abandon this historical position. As long as the world says that to be a Jew means to be a fossil of eighteen or nineteen centuries ago, to be a stubborn, blind, accursed sinner, as long as we are tolerated even, we are not reaping the victory which should be ours of the combat for justice. Ah, for the poor foolish Jew who allows himself to fall into the snares and allows the non-Jew to pat him on the shoulder and tell him that he is welcome to their councils where they plan sweet love and other phrases of toleration.

Let them preach love and toleration, we will—every Jew will fight for justice.

Justice is due me, because I am a man, and whatever interferes with the full development of my manhood is an injustice. I have the right to claim what is mine, but if I claim this I must give to the other what is his. I must not say: "What is mine is mine," but I also must know that "whatever is thine is thine." That is the principle, the second principle, which Judaism preaches. Our civilization is deficient, because justice is not done. Is that just to men, that they must sell themselves as goods are sold? Is that just to men, that they must live in squalor in the slums, in sweat-shops and in what not? Is that just to the child of man that, having to choose between starvation and shame, must elect to walk the path of degradation of a slavery blacker than which "darkest Africa" never knew? Is that justice to humanity? Is that civilization?

Ah, you answer with your "love." You tell them that God has ordered that they will be rewarded in heaven, that the last shall be first and the first shall be last, the more you starve here the more you will feast there. Not so, Judaism. As long as the weakest in humanity has not his own, civilization is only a sham and a pretender, and as long as civilization is a pretender, Judaism must stand alone as a historic protest against injustice, for that justice goes as a corollary of my divinity, a truth which cannot be shaken.

Then will peace come, the third pillar. Peace! Peace! But there is no peace to the wicked, said an old prophet. What does that mean? Peace can only come when justice and truth are realized. He who fights for justice speeds the day of peace. He who relinquishes that title retards the dawn of the day when peace will smile on earth. Resist evil, crush it, and you have done for peace what all love cannot do and all charity so-called cannot accomplish. The Rabbis said: "In all things be not a stickler for the accurate measure of your justice, but give to another more even of what is yours than absolute justice demands." That is a sturdier principle than that which is invoked and sacramented and canonized under the misnomer of charity.

Insist upon justice. The poor has also to render to society something. If society is responsible that he shall enjoy his humanity, he must strive for his humanity. This maudlin sentimental charity of the heart is detected as a fraud. A man would not ask for bread if he were not hungry. Indeed, suppose he does hunger, why does he hunger is the vital question? If he hungers because he is too indolent to work, then hunger shall be his until he works. He that doth not work shall not eat. But if he hunger because though he would work, society will not give him work, then hunger of his is an accusation against you, and justice demands that his hunger be appeased.

Maudlin sentimentality under the cover of charity works injustice in a thousand cases. Hence, in the charities the principles of justice must also be recognized, but in the charities and in our relief to others this principle of justice is modified by the demand that, when we have what is ours, we shall of that which is ours give to society what it has given us.

At the risk of being charged with giving you old, old matter—and sermons cannot be made according to the fashion-plates; I at least am too stupid to invent new truths every Yom Kippur and to write new sermons every day—I say to you again, why is there social contention? Peace, peace, the Rabbis told us, is the pillar of civilized society. Everywhere, peace! In the cry for peace there are the false notes of discontent that is not justified.

We are not equal, and equality cannot be given. We are not equal intellectually, we are not equal morally. Some of us have to struggle with morality, when others don't know what temptation means. Some of us come to life morally freighted and morally handicapped. We are not equal.

If this discontent cries for equality, it is the discontent that has still to learn the great lesson of justice. But there is discontent that is justified.

Why should men assume that they are better than others, simply because God has made an inequality of profit in their favor and an inequality of great burden and charge upon others? Here is the root of all social discontent. It is not true that they who labor with discontent are fighting just for more money. The fight is for manliness, for the right to determine the conditions under which they shall work; it is a protest against the inhuman doctrine that demand and supply regulate even the humanities. Hence, they have combined, hence the unions have been salvations for the humanities of their members. Hence, the principle

of unionism has also crept over into capitalistic circles, and combination there has replaced the individual passion and the individual ambition.

But there is discontent because some are the profiters of social work and have refused to make return for what society has given them. "Your property is your own," that justice says, but your property did not come to you because you made it, it came to you as the beneficiary of talents which were not yours, which were given to you, of opportunities which you did not create by which you profited, of conjunctures under social conditions which lifted you when others were left behind. Will you deny this? You cannot deny it.

And hence the absence of peace. You mistake the implications of justice if you reason that your property must be safe but your property need not be taxed. You mistake the implications of justice if you prefer to pay the go-between, the bribe, than to pay your taxes into the treasury of the city to the amount of what you ought to pay there. You mistake the implications of justice if you think that what you give to social activities is given by you as a gift and a donation which must be properly heralded and properly recognized. You mistake what justice implies if you think that you have the right to say: "I shall not contribute to this or that which is of social value, because this or that man has the presidential chair, and this or that man has been called in to organize the church—or the Lord knows what else."

You have no right to withdraw from social activity, be it in the religious domain, in the moral domain, in the social domain, if the motive for your withdrawal is a personal one. If you do not like the words of your Rabbi, that is no excuse why you should be indifferent to the words of your religion. If you do not like the cut of the garment of your Rabbi and think "indeed he would look much

sweeter if he had an English clerical coat with a tail on, he would be so sweet and dignified," that is no reason why you should be indifferent to the message which that Rabbi has commission to preach. If you do not like the personnel of the administration of a philanthropy, that is no reason why you should withhold what is not your own.

And justice is not the justice which the lawyer establishes, where often "the highest law results in the greatest injury," not the justice which juries have established under the hypnotic influence of a great pleader and advocate, but is the justice which makes for peace, for social content, a justice which recognizes in a brother, be he rich or poor, fair or of uncomely stature, a brother to be treated according to the principles of brotherly love and brotherly relationship.

This is the message of Judaism sounded tonight in the symphony of this evening's sentiments. Is it time for us to be deaf to that message? We would be the champions of this combat for truth, for justice, and for peace.

Whatever may divide us from orthodox Judaism, however clearer our thoughts, however deeper our philosophy, however richer our instruction, however larger our information, with the poorest Ghetto Jew in the message sounded tonight in the Synagogues, whether he be in France, Germany, England or Russia, or of our own dear America, we are at one in the consecration and the commission to stand out against the world, if it must be, alone with our God, as the historical people preacher of truth—the truth that man is more than animal, of justice which flows from that truth, and not love—of justice which leads us to peace.

Sinai congregation, your reform is a failure; your radicalism is a sham, and therefore a shame if this be not your principle. What of it that this day you have neglected

and that day you have not vivified? There is no glory in killing symbol and in silencing the significance of a ceremony. No life will sprout, and no love through justice and peace and truth will come to men through indifference.

Oh, Sinai congregation, your name will be inscribed in the annals of time in letters that cannot be obliterated, if what the earlier founders of this congregation felt is again your feeling—that you are responsible because you are free.

Let your conscience speak, if you be true to the responsibility which is yours, yours, and no one else's. Take heed, the day of reckoning is approaching. The German Jews have been taught the lesson, the Austrian Jews are learning it now, that indifference is the worst preparation for meeting the enemy that is waiting for its chance.

Take heed, your callousness, your social splendor, your mimicry and imitation of everything that the others do, legitimate or not, will not protect you. The storm is rising here too, and it is time that we shall prepare for the struggle that will come. You think that you can escape. No one escapes. Change your name, the record is established and known. In Germany, they say, before the sixth generation the curse of Semitism is not lifted. Sixth generation means one hundred and fifty years. Change your name, change your religion and associations. Proclaim ethical culture! Has ethical culture anything better to give you than what we have, truth, justice, and peace? No, it has not, it has not. It has stolen our thunder, it is working wonders, but it is not just enough to Judaism to display its real flag, not just enough, not ethical enough to admit that these are the principles which came to the world not in Greece, not in Rome, not in Assyria, not in Florence, not in Berlin, not in Bombay, not where the Ganges rose, but out there where the Jordan threads its

way between the mountains and empties its stream into the Dead Sea. From the cedar-capped hill-tops of Lebanon came this torrent sounding these truths. That is Judaism.

Sinai congregation, high priest of Judaism today, of liberal Judaism, alone into the sanctuary of thy God! Ask pardon for thyself, thy brothers, thy people! Then come what may, we shall be weaponed; come what may, we shall feel the reward of being fighters for justice and in that fight we cannot be defeated. God lives!

Justice is not of human invention, it is of divine intention. The truth stands, the truth that man as man lives by a higher law than that which spells might to be the ultimate of all ambition and the accomplishment of all will and resolution.

Then peace will come to the world if justice were done, if truth were proclaimed, the truth that man as man can neither be bought nor sold but has a soul—his own—which is sacred. Then peace will come to the world, and for that peace we shall labor. The hope is not illusive; it is not a Utopia; the hope that the rainbow cloak of beauty across the heavens shines ultimately. Ultimately the truth will come to its crown; justice will be ermined and sceptered everywhere, and peace will unite, in a great day of atonement, all men, in a peace of life, not peace of death, a peace of performance, not peace of confusion and of corruption.

"Alone with Thee, my God!" Alone with Thee, Israel, stand firm and fast. Sinai congregation, to thy tents! Peace, justice, truth are the pillars of thy world. See to it that they be not weakened. Thy welfare, the happiness of all is the issue that trembles in the quivering balance of doubt.

Rabbi Simeon ben Gamaliel, thrice blessed thou for thy words! Upon three pillars the world is planted, upon truth, upon justice, upon peace. Amen.

THE CROSSING OF THE JORDAN

(Inaugural sermon before Sinai Congregation on Sept. 5, 1880.)

In this hour, for me so momentous, allow me, first of all, to obey the promptings of my heart and return thanks to you for your kindness and confidence, so signally evinced in calling me to the leadership of your congregation, so deservedly renowned among the sister congregations of the land. I know the great responsibility which today I assume, and I am painfully conscious of my inability to do justice to its wide scope. But every petty fear is silenced, every hesitating doubt is hushed, if, as I do, I bear in mind what high vocation today becomes mine.

To be privileged to work in your midst for the consummation of mankind's highest ideals, in the sense and according to the tenets of progressive modern Judaism, is a calling which may well lend new wings to my soul, and brace even such weak powers as are mine with a perseverance and courage, never to tire in the effort to attain the noble end, which, under the trusty guidance of my honored predecessors you have recognized as the goal of your congregational aspirations. Indeed, to be the banner bearer in the battle for Israel's, and mankind's lofty interests may, in our age, so strangely moved by the conflict of divergent tendencies, be a difficult task, but it is surely one that cannot fail to bring in return rich reward.

We are standing at the threshold of a new year. The weirdly mingled emotions with which we usually greet the birth of this youngest daughter of Time, cannot but be intensified tonight by the reflection that not only as individ-

uals but also as a congregation, we are now brought face to face with the uncertainties of the future. The message which this pivotal hour of years announces, comes home to us laden with double import, and more urgently than perhaps ever before are we admonished to see to it that we be "registered unto life." For to him who can rise above his own individual desires and apprehensions, regrets and anticipations, the quaint Talmudical legend that today the book of the dead and the book of the living lie open before the divine arbiter of human destinies must find a well nigh startling application. He must observe that the genius of the times is busy recording unto death views and conceptions of a defunct past, that he stands ready to unclasp the volume of the living, wherein to chronicle the hopes and aspirations of the nascent future! The advent of the new year to him must be symbolic of the coming of the new era, the rosy dawn of which even now colors the horizon; the lengthening shadows of the sinking sun be emblems to him of the parting salute of an old world of thought and sentiment, which is taking leave of us!

Yes, friends, a world of thought and sentiment, in which our fathers moved and lived, is taking leave of us, the children. There is no sphere of human activity, no field of human energy, but displays the portents of the revolution. No age before ours was swayed by such burning desire after knowledge, was ruled by such ardent longing after truth as is ours. Carried along and aloft irresistibly by this craving and yearning, we have explored the highest and the lowest, have traversed the immensities of celestial space, have unsealed the mouth of mother earth, have lifted the veil from off the countenance of nature, and wrenched from her many a secret of her work and working. And though much still remains unknown, and many a question is wafted back upon the wings of laugh-

ing echo, unanswered, perhaps unanswerable; yet the inheritance bequeathed to us by our fathers has proven too narrow in its restrictions. The old temple of knowledge has lapsed into ruins, even though the new one still await its architect.

And the reflex of this movement is most clearly felt in the province of the religious. Conceptions which to those that lived before us were among the dearest; ideas which in all the vicissitudes of life were to them staff and stay; hopes which in genial sunshine or chilling rain were their trust companions; thoughts which braced their arms for the contest and work of life, all these no longer convey to us messages of divine peace! With those who cherished them, they are recorded unto death. In the book of the living about to be unclosed, we shall have to learn to read new inscriptions with which to adorn the portals of our heart's sanctuary.

That Judaism, too, is undergoing a similar process no one can deny; no one can wonder at! As the German poet has so aptly styled it, it is the "heart of mankind!" It was, at all times, the first to respond to the impulse of contemporaneous mental life; and today, it has not lost this characteristic function. It, too, appears before us today, bearing in one hand the book of the dead, speaking of a Temple which our fathers pilgrimed to, then majestic in its architectural completeness, now in ruins; in the other, the book of life, many of its pages still to be unraveled, but the signs of which Reform Judaism is destined to decipher! Thus, turn whither we may, one world is sinking, another arising! In this, the first hour of my ministry among you, no question, therefore, presents itself to me with greater urgency, than does this one—"how are we, a Reform Congregation, to build up this, our new world?"

In turning to Biblical literature, for guidance to find answer to this question, no crisis, therein related, impressed

itself so vividly upon my mind in its similarity to our own position, as did the condition of the tribes, encamped along the banks of the Jordan, after Moses' death, under the command of Joshua, the new leader. The order is given to proceed. The river seems a formidable obstacle to further progress; and the conquest of the land, therefore, almost an impossibility. But nothing daunted, the leader's voice calls out to the hesitating multitude, "forward from the spot at which you are encamped. The river's rushing waters cannot impede the onward march of the Lord's host. Let the priests, bearing the ark of the divine covenant plunge in courageously, and a path will open in the very midst of the gushing waves. Take, however, twelve stones from out of the river's bed, whereon rested the feet of the priests, and on yonder shore erect with them a memorial column for your children after you!" Such, in brief, the marching order of the new general. Its details, I think, are also well adapted to show us the way and teach us a method, as to how we should proceed to perform successfully the work before us!

Forward! from the spot where we are resting! This the first essential. Of one fact today we are too prone to lose sight. The praises of the Reform movement have been sung so loudly; the benefits which from it have accrued to Israel have been so frequently urged, that we too easily forget that, after all, much still remains to be done before the land of the future is ours. For, if we have succeeded in throwing off the yoke of Egypt, if we have crossed the reedy sea, if even in the desert we have received the tablets of the law, and feasted on heavenly manna—we have, at best, but traversed that desert while the Jordan still remains to be bridged, the land of our promise has still to be conquered in many a hotly contested battle.

In saying this, no one can accuse me of ingratitude toward those great leaders that during the past fifty years and

more have directed the Reform movement; no one will charge me with underrating the scope or the effect of their self-sacrificing efforts. But as Moses could only lead his people to the brink of the frontier river; as he could but from the summit of the towering mountain behold from afar the shaded hills and laughing plains of the country, for which he had so ardently yearned and to which he had consecrated every sentiment of his pure heart, so also the Moses' of our second liberation could but show us path and track in a howling desert, bring us to the very border of the land of our future habitation, but they could not marshal the triumphal march of conquest.

The mission of Reform is twofold, critical and constructive. The remark has recently, and very truly, been made that hitherto it has been the bane of liberalism to have been too exclusively critical. That this observation holds good as to Jewish liberalism, no one acquainted with its history and development can gainsay. If today we hear so often the complaint and the accusation that the Reform movement has been fraught with disastrous consequences to the truly religious spirit, and if seemingly the charge is substantiated by facts, patent and incontrovertible, those consequences adduced and those facts harped upon are, in very reality, not so much the outgrowth of the Reform movement in itself, as the necessary result of that exclusive criticism which unavoidably has hitherto swayed the liberalism of the day.

Criticism, certainly, has its legitimate function. It is the pioneer that marches in the van of slowly advancing civilization, and the pioneer's work, too, at first blush, seems destructive. His sturdy axe cuts down the mighty oak of a thousand years; his reckless daring blasts the rock, nature's original fortress. He bids the waters take new direction, and disputes the dominion of their native soil to the original owner of the forest. And in turn for all he de-

stroys, he can but hastily timber a rough cabin of logs, a temporary makeshift, giving neither promise nor pledge of stability or security. And yet, his destructive work is necessary. Without him, the constructive civilization of those that follow after him is impossible!

So with us, Criticism had first to prepare the way, and its seeming destructiveness is an earnest of the solidity of the construction, which we now may, nay must rear. And still another consideration will show us that the much deplored criticism of Reform was necessary. Criticism is essentially aggressive, and all great and beneficent movements of human progress are aggressive in their first stage. So is the sun when he first bursts open the portals of the East; the first hour of his triumphal course along the horizon is one of conflict, waged against the sullen vassals of darkness, that would fain hold dominion for ever. The peaks of the mountain-summits, indeed, eagerly accept the morning's kiss, but the valleys beneath long yet reject the conquering hero's loving salute!

So did the mission of Moses begin by aggression, and his whole career, his constant attacks upon the heathenish propensities of his contemporaries are but typical of the aggressive, critical spirit that animated the leaders of the Reform movement. They, too, found their people not only politically, but also spiritually enslaved. The God of their fathers, Israel knew no longer; intolerable oppression had crushed out every recollection and consciousness of Israel's priestly mission. The present, so dreary, held out no promise for the future; and the past, with its ruined temple, its overthrown Davidic State, its sacerdotal and sacrificial ritual seemed the Paradise lost—miraculously to be regained.

And more than all this! While, like that of Moses of old, the hearts of many burned with indignation because the lash of the task-master cut deep and dire furrows into

the back of the poor enthralled, while many dared resist the emissaries of the cruel Pharaohs, many and many again, alas! swayed by ambition and the desire for political preferment, joined the ranks of Israel's tormentors, and had but scoffing words for those who expostulated with them. Under such circumstances, from the midst of the burning bush of their love for their people, the Moses's of our times received the divine appointment to go and reclaim the enslaved. And the fetters were rent asunder, the people liberated, and led out of the house of bondage. But though the land of their fathers, no less than the mountain of the Lord was the goal of their journey, the generation that left Egypt could not enter Canaan. In the stony waste of the Sinaitic peninsula, the people had to undergo a purifying process.

So also in our modern exodus from mediæval Egypt. The generation that bore the yoke of Pharaoh could not conquer the future. The flesh-pots of Egypt and the golden calves had, as yet, too many charms for them. During this period of conflict with these constant hankerings after the past, Reform had, of necessity, to be aggressive, and consequently wield the sword of criticism. The claim to eternal authority on the part of Talmudical Judaism, the legitimacy of tradition had to be investigated. The rock of the past had to be struck, and lo! we found the limpid waters wherewith to quench our thirst. Like the geologist, we succeeded in separating stratum from stratum, and assigning to each period its peculiar formations; we discovered traces of gradual growth and unfolding everywhere, and thus vindicated our right to discard withered leaves for green buds just springing into life.

That conflict, however, is now decided! Criticism has performed its function: it becomes our duty to leave the desert, for those who forever would stay in that arid wilderness cannot expect to be participants of the future. We

must now begin the work of construction. The sword and the book, so relates an ancient Midrash, were given together, and so in Reform Judaism criticism and construction should henceforth be firmly joined. Thus, then, we, too, are ordered: Up! forward from the spot of your encampment! Yes, friends, perhaps louder than ever before does today the genius of the time call upon us to march forward. Who is there among us that does not know, that life today, with its many problems, its many doubts, its many claims, is the river full to overflowing, that rushes and gushes with sweeping current between us and the land of the future?

Yes, life today more urgently and more piteously, than ever it did since man began to breathe and move under yon arched sky, clamors for an answer to its questioning. The solutions, offered by the civilizations before our own, have lost their value and potency. If in antiquity the mere accident of birth—a sign of divine favor or displeasure—stifled every doubt, and compelled man to accept as inexorable the decrees of fate, under which he could groan, but which he dared not question; today the spot at which our cradle stood, and the circumstances by which it was surrounded decided naught, and are often but a fresh source of burning dissatisfaction and galling unrest. If, in the Middle Ages, the church, while retaining the theory of divine grace and preferment manifested at birth, held out to the weak and lowly, the troubled and perplexed the hope of a future compensation and retribution; today, the hidden regions beyond the grave are quick with no incentment to endurance and patience. In one word, the world has lost the compass whereby to steer life's fragile bark.

"Is life worth living?" this the harassing problem to which no response will come; and the times are charged with volcanic energy; social upheavals multiply in number,

increase in horror, and the whole fabric of our boasted culture seems out of joint. And for this very reason, it today becomes the sacred duty of modern Judaism, to construct on the eternal principles of Judaism, an all-embracing philosophy of life, to study man in his ethical relations, to listen to his doubts, and to confirm him in his hopes, to brace him for the struggle of life, and show him the palm of victory to be striven after. Mere negative criticism cannot do this. Therefore, like Joshua's host of yore—forward! onward!

But, friends, let us recollect here, at the very outset one essential point. The very river of life which it is ours to ford, will open its sweeping current only to the priests bearing the "ark of the covenant." If we do not wish to be swept away by its swift waters, we, too, have to take with us that Ark, emblem of the covenant which makes mortal man kin to his Maker. In other words, the adamantine rock upon which we are to rear the temple of the future must today, as ever in Judaism, be and remain the living consciousness of the sublime relationship that links us to God! Perhaps, the sciences refuse to adduce proof of this covenant. The telescope and the spectroscope are both silent on that score; and the astronomer, when computing the orbits of the stars, will not take account of this factor. And even so, the geologist, tracing the developments of the earth's incrustation, successively through all its periods, will not point out in the fossil remains of the buried epochs or in the formations of the present day evidences thereof. Nor can we hope, in the laboratory of either chemist or physiologist to succeed better.

But what of that? The covenant which we are to cherish is not an outward one. "Not in the heavens and not in the sea, but in thy mouth and in thy heart to do it." The raging ocean of fire, the whirling tempest failed to bring home to the prophet of old the knowledge of his

God; the soft voice of his own heart revealed to him what he could read neither in the stars above him nor in the rocks around him! Philosophy has, indeed, demolished the so-called evidences of God's existence deduced all from the outward work and working of Nature. But the lessons which the life of man and mankind teaches—these no philosophy can controvert or render nugatory.

What if without phosphorus there be no thought—the mind which works through the instrumentality of the brain will ever remain more than a mere secretion oozing from brain matter. The heart will ever be more than a pumping apparatus, the tear more than a chemical salt—man more than an automatic machine; and the man of science, who would deny his own manhood is at best a giant Samson, blinded by his prejudices, laying hold of the pillars of the sanctuary and in their fall working his own destruction. What makes man a man is the eternal prompting which he alone of all creatures feels, down in his heart, to rise above his finite surroundings and soar up to ideal heights, to enter into close union with the infinite. How far so ever we may follow the footprints of man's work on earth, we find this power operative within him. True often, very often, the flight of his aspirations took a wrong direction, but as the erratic course of erring stars confirms even in its irregularity the laws according to which the others are held in their even paths, so still in its errors the human heart reveals the eternal law of its constitution.

Nor can the infinite remain for man an abstract idea; he ever feels it as a living reality. Conscience and virtue are its ministering angels within him. And virtue is not a euphonious sound for selfishness and policy. The eye of the little child, whose mind is certainly free from all guile of utilitarian calculation of its own interests, involuntarily sparkles with holy fire of enthusiasm when it beholds the noble faces and figures of those who devoted their lives

to what is good and noble; and even the criminal, steeped in the most abject mire of moral depravity, cannot stifle the plaintive voice within him: "Man, where art thou?" and escape the chiding of his conscience; he must quake under its lashes, he, for whom neither dungeon nor gallows had any terrors. That virtue and conscience partake of the characteristic trait of all that is human, that from small germs, with changing standard, they, too, have shared in a progressive process of evolution—this fact does not disprove their reality and universality. For they are not merely individual, they are cosmic forces.

History is the Sinai from which, if shrouded in clouds and trembling with fiery commotion, above the peal of its thunders and by the glare of its flashing lightning, we hear the jubilant declaration: "I am the Lord, Thy God!" On the tablets of the law, there promulgated, we may read that if virtue be a policy it is a divine policy; that nations as well as individuals only then flourish when in accord with virtue's dictates; that they perish, if they dare oppose its behests, which, notwithstanding human opposition, will be carried out to a successful issue; Yes, Virtue, or better, God with conscious purpose rules the world!

And this idea, this covenant must also be the corner stone of the system we have to construct. Otherwise, it will be a child's card house, which cannot endure! Otherwise the fate that awaits us, will be similar to that of those daring Titans, who raised a tower to storm the heavens, but to find their undertaking end in dire confusion.

For the thoughtful, history points out one lesson—atheism has ever been the grave-digger, never the architect of civilization. Look at Rome, in the first century of our era; contrast her with Jerusalem! The seven-hilled city, then at the zenith of her power; Zion and Moriah, but faintly aglow with the rays of the setting sun of their decline. Both had opened their gates to Greek thought

and culture. But, though the mistress of the world gladly patterned her own songs after the strains that once filled with their sweet music the Olympian arena; though she sat an eager disciple at the feet of masters full with the lore of the Stoa and the Academy; could she touch with new life the genius of Hellas? She became its tomb, because atheistic, frivolous, she had lost all comprehension of, all love for the ideal.

Not so on Palestine's sacred soil! There Greek culture was quickened into new life; the God-idea of Israel endowed it with potencies hardly conceivable; and Christianity went forth from thence, not merely to bury a world, but also to construct one.

And again, when fourteen hundred years later, Greece stepped out once more, from the ruins of Byzantium, where long she had been secluded, and in Italy and Germany found willing adepts; when the "eternal city" at the bidding of a Medici on the papal throne, saw rise in stately proportions St. Peter's majestic dome; while, in yon little Saxon town, a much less stately cathedral began to resound with the burning eloquence of an iconoclast, a monk but recently emerged from the cloister's solitude; which of these two, Rome or Wittenberg, proved the Mecca of the New World, then spreading? The papal court, frivolous and atheistic, though fostering the new arts and sciences, could but erect sad monuments over the grave of a civilization, the last remnants of which it was, while Protestantism, the Bible as the word of God in its hands, called up to life, energies and tendencies, the beneficent rebound of which we yet feel, even today.

But why go so far? Follow me to the dying decades of the eighteenth century! A hurricane is sweeping over both hemispheres; America and France are in the throes of a new era. But where does the storm bring in its folds life, where death? Beyond the ocean they defy reason—but she can

with bloody hands only tear down, not build up; here, on this side of the Atlantic, with the God of their fathers a living presence in their heart, the sturdy champions of the Revolution, not only tear down, they build up.

Let these instances suffice! Let us, too, heed their warning: Forward! that is, indeed the order of the day; but only when the ark of the covenant leads the way. But, on the other hand, let us not forget that this idea of the covenant which makes us kin to the Infinite must ever remain a living thought, not degenerate into a dead dogma. If Judaism protests with all the fervor that strength and truth of conviction can command against the dogma of materialism, it does no less raise its voice against the materialism of dogma.

Our religion was never dogmatic. Liberty of conscience, untrammeled by any restrictions of a formulated creed, was the treasure over which all ages watched with never-fagging zeal. Its greatest men could never dare reduce to authoritative articles the ever living principles of our faith, without encountering a jealous, and always successful opposition! While the synagogue here and there, perhaps pronounced the ban of excommunication against men bold enough to emancipate themselves from the mandates of practical custom and ceremony, it very rarely, if ever, made theoretical dissent from prevailing opinions the basis of the decree of exclusion.

Some are ready to see in this a symptom of inherent weakness. "What is Judaism?" so they exclaim, "no one knows, because no one can formulate it." They forgot that Judaism is not confession but conduct; that it is a life: and life can never be formulated, being no crystal but a constant flow. Indeed, not the tongue that glibly repeats articles of faith, not the lips that are ever ready to pronounce the name of the Deity are the tests of how deeply we are conscious of our relationship to our God within us,

around us, above us; but the heart aglow with love of all that is true and beautiful; a hand ever ready to do what is good and noble. This characteristic trait of Judaism is not an element of weakness, it is its tower of strength. It alone spares it the futile and frantic efforts under the necessity of which all dogmatic religions are smarting, to reconcile with new standards of belief. It alone steers clear of the cliffs, upon which dogmatic religion is in constant danger of foundering, the assumption of two kinds of truth—the one scientific, the other religious.

No, keeping pace with the advance of mankind, it scaled round after round of the ladder, reaching from the earth up to God, with its hopes, the ascending angels, but also its doubt, the descending angels, its steady companions. And so today, whatever the cosmogony we accept; whatever the views we entertain as to the character and composition of our sacred literature, if our theism be a principle of action, rather than dogmatic assertion, these opinions do not conflict with our Theology. In the land of the future, the manna may cease falling from above, but the ark of the covenant, with the eternal tablets of the law, the ever blooming staff of life, is still with us, because within us.

And finally a third essential is suggested by our text: "Take from the river twelve stones, erect with them a memorial column, so that when thy sons ask thee about their significance, thou mayest be able to acquaint them therewith." In constructing our new system, we cannot break the historical nexus with the past. Whatsoever is truly human is historical. The distinction between instinct and reason, beast and man, manifests itself mainly in this, that instinct has no history, while reason has. In our day, the claims of what is historical are often overlooked. Idealism today attempts to build the shrine of the future without remembering that the future can only be a continuation of

the past, through a living present, and thus in vain delusion the edifice rises upon the quicksand of individualism. Where the thread of history is rent asunder the bark of idealism carries only sails, no anchor. The physical universe is held in equipoise by the conflict of two forces, the centripetal and the centrifugal; so the moral universe loses its balance, would it refuse to submit to the operation of the centrifugal, the historical force.

And pause one moment, and reflect, what history is that with which we are to retain connection! We see there before us as a people, swayed by one idea, and often martyrs to that idea: "It is the priest-people of the world, banded together for the purpose of marching in the van of true humanity." And this claim to this privileged position is well substantiated. It is easy to show that in Israel the issues of humanity were first recognized and first solved; and that its solutions have victoriously stood the fiery test of actual life!

Nor can we afford today to give up our priestly mission. The levitical purity-laws and dietary regulations, indeed, we may discard; but the priestly robe woven with bitter tears and dyed in the life-blood of thousands of martyrs—this we cannot resign, for our task is not done, the victory of true humanity not yet won. Thus, we, too, have to take the stones, and erect them into a memorial column! We will preserve our historical organization, observe our historical holidays, chant in our services the old songs of the Jordan and Euphrates, and address our petitions before the throne of grace to a certain extent, at least, even in the language which our fathers spoke.

But I cannot forget that the memorial stones are not an end unto themselves. They are but means to acquaint the young with the great lessons and truths of our history, imbue them with the spirit of our past, instil into their hearts the love for our task in the present. Have we been

able to carry out this intention heretofore? Who would say, we have? Certainly, I am the last one to detract one tittle from the historical value of the historical Sabbath. But, we live under such circumstances that it has, indeed, become a historical reminiscence, is no longer a living institution. Certainly, I am the last to desire a schism in Judaism. But, I cannot shirk the duty of providing for such as cannot observe the historical Sabbath additional services on such a day, as it is possible for them to attend. I deny that this step is a surrender of Jewish principles.

Nay, furthermore, I insist upon the introduction of these services on the general civil day of rest in the name of the priestly mission of Israel, which is sacred to us all. The great prophet of the captivity, living in a time when, like in ours, a new heaven was spreading, and a new earth was founding, held out to his contemporaries the goal: too insignificant it is for me that thou shouldst be a servant unto me for the mere purpose of raising the tribes of Jacob and bringing back the guarded of Israel: I have given thee as a light for the nations. Our efforts cannot confine themselves today to our own circle; the world, thirsty with the thirst of knowledge, claims our services. Our salvation is to become also its salvation. In the words of my honored predecessor: "Judaism has to express its views on all the vital questions of the day; and the forum for this is not the Sabbath trampled upon, but the civil day of rest!"

These, then, are the principles which shall guide me in the administration of my office in your midst. A great work lies before us. Like Reuben and Gad, our congregation is commissioned and pledged to march the advance guard of the army and bear the brunt of the battle. Let us be true to this trust! Let us all, in the new year, rally with old enthusiasm around our flag! Then, indeed, our names will be recorded in the book of life and God's blessing be with us. Amen.

THE OLD AND THE NEW JEWISH WOMAN

(Sermon preached at Temple Israel, Chicago, Friday Evening December 8, 1905.)

Love has found many a poet to warble about its glow and glory. To whatever language the strings of the harp might be attuned, there is no people of whom record has been preserved in literary documents but was moved to glad response when the lyre and the lute entoned bridal or conjugal devotion's hymnal. But of these many pearls of rare worth which set in rhyme and meter or in the plainer rings of prose are treasured in humanity's jewel caskets, I know scarce another for tenderness of sentiment and terseness of expression to rival one line contained in tomorrow's Torah lesson.

It sums up in few but significant syllables the story of Jacob's waiting for and wooing of Rachel. "He served seven years, and they were in his eyes like a few days for the love he bore for her." Seven years of servitude, and yet love's golden faith lent them flying wings! Were this the only construction of the original Hebrew phraseology this striking presentation of love's magic might would be evidence sufficient of the story's penetrating insight. But they who are acquainted with the value of the Hebrew term employed have no difficulty to understand that love's generosity in blessing them whose heart it possesses is set forth with exquisitely delicate touch of color. Achadim is the word used. It implies uniqueness, singularity. The writer thus suggests not merely that with nimble feet these seven years ran to their predestined goal, but that each day in their dancing chorus bestowed gifts, dropped flowers, as it

were, which the ordinary succession of hours could not have culled. In this light the prosy phrase is seen to wear a diadem for which more pretentious Sapphic Muse might envy her ruder sister of Judah. Servitude bewitched into sweetness, weariness of work into warmth of worship by Love, the conjurer!

It is idle to ask whether the incident be true as dust is true and dollars are true. The sentiment to which the episode is framed is true. It wells out from the heart of the Jew who gave it verbal guise. It speaks volumes for the sanctity which flowers of Jewish consciousness, enhallows Jewish love.

The hero and the heroine of this idyl are types. Such as they loving each other and serving for each other have not been rare watchers by the Jewish homes' fireside. The simple, yet so sublime, summary of seven years' devotion is the prelude set to the same key as is the fuller movement which, leaning on the notation of the Hebrew alphabet, has immortalized the virtues of the Jewish wife and mother. Whatever tribute knightly chivalry and courtly minstrelsy may have paid to woman rings faint and false, when the melodious harmonies dedicated to the work and worth of the household's queen by the Hebrew bard are asked to speak to us.

Such as she who stirred the Biblical singer to admiring utterance wore scepter and crown in every Jewish domestic realm. But for such as she, Israel would have shared the final fate that engulfed other families. They speak truly who tell us that the fidelity of their women opened the prison doors for Egypt's slaves. On every page of Jewish history abounds the testimony that if the Jew was steeled to suffer, it was his mother, his wife, his sister, that taught him how to endure.

Small wonder then that in this hymn's model architecture allusions were discovered to the holiest verities. In an

alphabet of twenty-two letters the praise of the Jewish womanhood is proclaimed. That the Torah is like the Esheth 'Hayil is another contention which, however, cunningly worked out in Rabbinical homily, shows the high esteem spontaneously tributed to womanhood by these ancient preachers. Extremely significant was the custom which incorporated Proverbs' delineation into the welcome extended the Sabbath. After having saluted with the salutation of peace the angels, and in turn invoked their blessing upon him, that according to the beautiful conceit of the old Rabbis (Shabb. 119 b), accompany the worshiper on his way home from the synagogue on Sabbath eve, the pious Jew would entone this chapter.

Whatever angels may have guarded his coming in and going out, he knew one angel, his wife, watched over his home, consecrated by her sacerdotal service into a veritable sanctuary of the highest. The "law," the "Halakkah" refuses, indeed, to recognize woman's royal distinction. But Jewish "ethics," the "Haggadah," reverting to and rooted in the better understanding of Biblical tradition, naming Sarah, Rebecca and Rachel, naming Jokebed and Miriam, Deborah and Huldah, Hannah and Ruth and Esther, weaves around the Jewish woman's brow a fragrant wreath of choicest flowers not grown in the hot house of sickening Romance, but in the garden of sane, sober respect. Woman among the Jews, living under what our detractors choose to libel the oppression of the Law, was in very truth an "Ezer Kenegdo," a help unto man of equal rank with him, even if their duties were diverse.

Heavy was the burden fate laid on the Jew. Mother and wife gave him the strength to carry it. Their own blessed experience, the Rabbis individualized as that of Jacob. In connection with tomorrow's Parashah, they relate that before Rachel drew near even Jacob was powerless to remove the stone from off the mouth of the well. But

as soon as his eyes alighted on the girl's face his hand took on such strength that without effort he uncovered the mouth of the cistern. Such triumphs of love worked never ceasing miracles in the ghetto, as in better days of freedom it had in the tents of Jacob. A beggar in the streets where target was he for every insult and injury that mob could devise, a king the Jew became the moment he stepped across the threshold of his home. It was his wife that wove his purple and hung his shoulders with the drapery of royalty. It was the mother that keyed the souls of sons and daughters to the melody of duty. She herself taught the living lesson that to forego is not sacrifice when love demands repression of desire, that to carry weights is blessed task when others' burdens are thereby lightened.

Perhaps much worldly knowledge was not hers. Her store of books was scanty. The "Tzenah u-Re-enah" may have constituted her sole reading, though it were unfair not to mention that of learned daughters of Israel the report has traveled down the aisles of centuries. Yet, learned or unlettered, it was she who really was the philosopher. She in her simple faith held the key to the riddles of life. Her idealism lent beauty even to penury, and robbed plenty of its insidious vulgarity.

Of this the Midrashic story in interpretation of the verse, "She laughs at the time to come," is striking illustration. Rabbi Shimeon ben 'Halaphta—so runs the account—was so poor that one Sabbath eve found him foodless. Repairing to a lonely spot outside the city, he poured out his grief-laden soul before His Maker, and from heaven received answer to his fervent supplication, a precious stone of great value. To carry this gift to the jeweler and exchange it for money wherewith to purchase the Sabbath meal was the work of but a few moments and no hesitation. Seated at the table, the Rabbi's wife wonderingly asks whence this sudden wealth has come to them, and after re-

peated insistent inquiry is told of the miracle. She exacts at once from her husband the promise that at the conclusion of the Sabbath, he will return his newly acquired treasures, saying, that "the learned man's reward is not paid in the coin in this world." Yea, forsooth Jewish womanhood coveted the ideal recompense; that lift the "bread and salt" of the teacher's lot to blessed dignity denied the slaves of gold and silver. The wife of Rabbi Shimeon typifies perfect galaxy of similarly minded and similarly profound sisters of hers to whom the "Mattan Sekharrah shel Torah," the humble poverty at the side of a learned master is more attractive than the brilliant ease which other less ideal pursuits might bestow.

The philosophy by which Jewish woman discovered the deeper meanings of life was not the labored construction of the analyzing intellect. It was rather an intuition of her trustful soul. Even when confronted with the solemn cruel perplexity of death this philosophy of hers, kindled at the taper of her all-pervading reliance on her God threw out cheering light. From her, her husband learned in what spirit loss of the dearest and nearest must be accepted. Known to many, I dare say is the touching narrative how Rabbi Meir's wife prepared him for the cruel blow, which with pitiless suddenness had fallen on their happy home, a few hours previous a paradise of joy, in which two handsome, manly youths were romping about, now a mortuary chapel for their unsouled bodies. But as this pathetic account—a glorious monument to the philosophical generation and heroism of the Jewish God-fearing woman—is set among the jewels adorning in the Midrash our chapter, it may be repeated in this connection.

The boys had died on a Sabbath afternoon while their father was in the synagogue expounding the Torah. On the bereaved mother fell the sad task to lay out their so suddenly chilled frames of dust on the bier, and to bed

them to rest underneath hiding folds of linen. With what anxiety must she have listened for the returning steps of her husband! At dusk, her waiting is changed to sorrowful watchfulness lest tear or sigh betray to the entering Rabbi what had been taken away from them, and thus he be hindered in the ceremony by which the Jew bids good-bye to the Sabbath and welcome to the workday-week. She succeeds by evasive answers to his reiterated wondering where the lads might be in delaying the bitter moment of his disenchantment until after the Habhadalah rite and the finishing of his repast.

But the arrowed words must be spoken. "I am troubled," says she, "what I should do in a matter requiring decision at once. Give me thine advice. Sometime ago a wayfarer passed by our doors and left with me to keep for him jewels of rare worth. Today he returned and demanded from me his property. Am I bound to comply with his request?" "Certainly" is the Rabbi's decision. "Knowest thou not that property left as a trust must be returned to the rightful owner?" "Ah! I would not return it without thy knowledge." Saying this, she took hold of his hand and conducted him to the bier on which the boys' bodies were lying. Removing the covers, she pointed to the two sons asleep in the cold embrace of death. "My sons! my masters," in sobbing voice breaks forth from his heaving breast. "Why have you gone, you through whom as sons I should have continued to live even on earth, and through whose mastership in learning my own teachings would have been rendered more illustrious?" "Didst thou not say, O husband, that property left in trust must be returned to the owner?" And into his wounded heart his wife's simple superior philosophy distilled the healing balm. "God gave. God hath taken away. God's name be praised!" This, the Jew's consoling assurance pressed to his lips. The great master had been taught the higher truth by his faithful

wife. Her fortitude was not greater than that of thousands of her sisters sharing with her the renown of the Esheth 'Hayil, the woman of power and wisdom.

But was withal the life of the Jewish woman in Bible days and whom the Talmudic ramparts necessarily limited the scope of Jewish interest, not confined within narrow lines? The phrasing of the song in praise of the Jewish woman, at first inspection, seems to countenance the suspicion. Her preoccupation is definitely domestic. Her realm apparently is bordered by the walls of her habitation. But this inference to a certain extent justified by actual data, overlooks the important qualification that while the range of her ambition may not have been wide, she herself found within this restricted sphere the largest opportunity and intensest incentive to fullest growth. Her womanhood was not cramped; her soul not withered, her energy not dulled.

The explanation for this paradox—if paradox it be—lies near to hand. Mark, the Esheth 'Hayil never ate the "lechem 'azluth" bread of idleness. This saved her from lapsing into pettiness. Assigning task to maidens, fibering the distaff, weaving and sewing, supervising the ways of her house, were the countenance of trivial soul-wearing occupations. The Jewish woman knew how to inspirit them with intensity. Her service at home had bearing on the solicitudes of the world. The product of her loom and needle cargoed the merchant's ship; the reward of her labors enlarged the possessions of her family.

Even to the affairs of the community she was not a stranger. The philanthropies even then were her special domain, the law of love on her lips guided her hand stretched forth to lift up the lowly and aid the needy. Her "chesed" was grounded in what the Hebrew word always connotes the recognition of the bond of reciprocity which makes both donors and recipients parties to an en-

riching exchange of blessings. And then, she was the influence and inspiration behind the husband who was enabled by her industry and thrift to take his seat in the council chamber, the "gate" and whose prudence and sagacity reflected her intellectual resourcefulness.

Her sons and daughters had good cause to remember her. If this was a narrow life in which soul, mind and heart and hand were doomed to shrunken paralysis, then our definition of breadth and depth require radical amending. No, this active, intense life clothed her with "strength and beauty."

Her life superficially trivial was fundamentally tremendous. Genuine triviality engenders weakness. It is the parent of hysteria and worse. The Jewish woman remained sane and strong because not eating the bread of idleness, she was armored against insidious ennui, the corroding sense of vacancy, of uselessness from which take their rise the turbid rivers of vice and Weltschmerz. In modern dramas, you know, the doctrine is advanced that it is woman's right to "live her own life." The Jewish woman lived her own life and found it full of content. Hence with her lodged no hankering impulse to abandon husband and child on the plea that she was not understood by the former and could be replaced by nurse or another at the cradle of the latter. Understanding herself, she was understood by her husband. He was known to her.

And beauty was hers because she knew that "false is grace and vain is bodily charm," while in the fear of God is woman's most precious distinction. Even in the days of old there were women who chafed under domesticity, who, daughters of luxury, ate the bread of idleness. It is these that Isaiah menaces with utter stripping of all natural and artificial attractiveness. Rich in contrivances to beautify complexion and ornament the body was the toilet table and wardrobe of the Hebrew woman of his day (see

Isaiah, Chapter iii). The good housewife's jewel casket was by no means empty of gems. But this is the vital difference. Idleness, lack of serious interest in the profounder concerns of duty, induces a disposition that regards the externalities as dominant. The ornament instead of remaining subsidiary takes on the importance of the essential. Only queens may wear the Kohinoor. And why? Because queen always is more than Kohinoor. She adds luster to the sparkle of the diamond.

The frivolous woman whose concerns are the trivialities of deceiving pleasure and disclosing toilette is crushed under the weight of her wrappings and eclipsed to utter disappearance by the luster of her rubies. The queenly woman who has high purpose and noble consecration need not, she will not, keep under lock and key her crown jewels nor her ermine. They are hers, she is not theirs. She is not obscured by their flashing whims, nor made to sink into a mere mechanical contrivance for the exhibition of the flowing lines of silks and satins, the delicate intimacies of furs and feathers and the nearer embraces of laces. Her own regal loftiness lends dignity to ring and bracelet. It is the "hadar" charm of her personality that dispels the dead vulgarity of costliness, and, on the other hand, informs with preciousness even the most inexpensive fabric. If it is woman's to personify beauty, the Jewish woman in high devotion to this, her sex prerogative, realized the implications of her appointment. If the new day insists that woman strive for strength, the old Hebrew poem informs us that also this was the truly Jewish woman's attainment in the far off centuries.

A change has come over womanhood in these latter decades which has also affected the Jewish women. Where the ghetto walls still dyke back the waters of the modern life, Jewish mother and wife in the sanctuary of the home continue their priestly ministry without thought of large

opportunity for additional service. But where the Jew has sailed out upon broader streams he and his have felt the touch of the newer aspirations.

During the period of transition from the old to the new, which is just about closing, many among us have been released from domestic duty while at the same time, the age of invention has brought about an economizing of hours and exertion leaving to many priestesses at the altar of the family sanctities increased leisure calling for other obligation. To deplore the change were insanity; to ignore it stupidity. It is ours to inquire whether its consequences are necessarily out of harmony with the ideal of Jewish womanhood.

To say that woman has been called by God to the sacramental sacrifices and sacred services of maternity is to repeat an old and ever insistent, a solemn and sublime truth. But we cannot be blind to the fact that in this modern civilization of ours to many a woman is denied the thorny crown of motherhood, while, on the other hand, acceptance of this truth does not only not preclude but postulates woman's right to the largest opportunity for intellectual and spiritual culture. No vocation requires such earnest preparation as does that which awaits the mother. The artist who chisels into brittle marble the vision of perfection which incites him to his work has task infinitely easier than that to which she gives herself who would shape into images of God the plastic and elastic elements of soul in son or daughter. Vision must be hers, and vision is vouchsafed clearest on the heights where poets and prophets have had their illuminations and transfigurations. The deepest of knowledge, the widest of culture, the holiest of moral and religious uplifts, the closest intimacy with nature's ways, the nearest peeps into the laboratories of thought and motives are just deep, rich, close and near enough for the mother's equipment.

If sons shall account her happy she must be intellectually and spiritually competent to be first their guide and later their companion. Her daughters, too, must never grow beyond her. She must rise beyond them. In these strenuous decades of competitive distractions, the husband more than ever needs the companionship, the intellectual sympathy, the moral sanitation which that wife alone may actuate whose mind and soul have been quickened by the richest and truest training. Domesticity today, as much as its alternatives calls for women of sound body, sane and well stored minds and last, but not least, sanctified wills.

But domesticity cannot absorb all the energies of a fast-growing class of women. The home first certainly, the home for the well-to-do and for the indigent. That protest against breaking up the homes of the "working mothers" which was raised by the National President of the Council has the right ring. We shall heed it.

But what about those who have hours to spare from their domestic duties? What about the many of the sex who are not blessed with motherhood or wifehood? Ah! the world is starving for the want of love. It is woman's part to bring love to fruition. A new field is calling for her, a field which opens golden opportunities for planting and ploughing before women of serious purpose. Social service we have denominated this modern consecration. Volunteers and professional experts are needed in this hierarchy. They who would intrude in quest of pastime or of sensations of pity and sights of misery hitherto unknown to them are toying with a ministry too holy to be so disgraced and degraded.

They who would enroll in this army must remember that "torath chassed," the law of "chesed," i.e., reciprocity, is its code. Giving means getting. None giving herself in this service but enriches herself. They whom she meets bring into her life something which was not hers before.

She needs not step down, she steps up to higher altitude who as messenger of love goes out to find them that know not or only imperfectly of love's healing, invigorating power. Again for this priesthood, no education is too broad. The broadest is just broad enough.

And even they who must leave home to earn their bread by the side of their brothers may retain the best which their grandmothers owned. "The bread of idleness" no Jewish "Eṣheth 'Hayil" will taste. As long as in honorable work whatever its nature, she serves, her distinction as one of Israel's women is in no danger. Idleness is the mine from which miasma of frivolity and immorality arise.

Our "new" Jewish women indeed have been true to the ideals of their "older" mothers and sisters. Their accession to the ranks of the army battling against filth, sloth, crime, corruption, extortion and other mortal and physical agents of hell augurs well for the triumph of decency, the recognition of justice, the enthroning of righteousness in society and home.

Welcome our new "Esheth 'Hayil" also in our synagogues! She will bring to us again what for long sad years we lacked: enthusiasm, that willing alertness of soul aflame with the consciousness that we ourselves must do what is to be done. Religion by proxy is a contradiction in terms. If religion be anything, it is keen recognition of responsibility incumbent upon self, it is the consecrating of self to service. This personal devotion must once more be aroused. The enthusiasm in personal consecration of our "new" Jewish women will prophesy to the spirit anew and the dry bones of ritualism, of dogmatism, of reform fanaticism, of conservative bigotry will feel the awakening day's purer breath. If ever Jacob today will roll the stone from off the closed cistern and thus coax forth the *Mayim Chayim* of vital Jewishness to quickening fructifying leap through field and dale over hill and plain, it will be when his eyes

glance into those of Rachel and through her love his strength will multiply.

Happy we who can rightfully speak of the Jewish woman of this day in tones as clear, and notes as glad out of a heart filled with gratitude for her works, with admiration for her industry, her sagacity, her strength and beauty as did he of Biblical fame sing of the woman of his age. As he, so we, in naming her, know her to be worthy of praise for she revereth and serveth her God, the eternal God, of undying Israel. Amen.

ABRAHAM LINCOLN

(An address delivered at the Abraham Lincoln Banquet, in New York, February 12th, 1896.)

One is safe to maintain that today, four-score years and seven after his advent, and more than three decades after his ascension to glory, Abraham Lincoln belongs to no one State. In the flesh the son of one nation, in the spirit he is proudly claimed and his memory is treasured as a priceless inspiration by all humanity. The whole earth is a willing pedestal to his fame, and the best and noblest of all nations asks for the privilege to garland afresh every year his memorial in their hearts.

In the alchemy of reverence for him, the distinctions and differences of geographical longitudes or social hierarchy are dissolved. In royal palaces and baronial manors, museums, though oft they be of trophies won in days when America was still curtained from the ken of seafaring man, and monuments as they are of political creed antipodal to that of which he was most devoted exponent and his untitled name is the sacramental symbol, the story of the simple-hearted but strong-minded American is as familiar a household word as it is in the humble cottage of the frontier pioneer gone out to build new altars to liberty.

The learned are wooed away from their musty parchments by the fresher chapters of his life no less frequently than are the untutored of all tongues carried aloft by the fairy tale of his career. Wearers of the imperial ermine feel that he is one of their order by a right more unques-

tionable than heredity can ever confer, and still the unknighted and ungartered commoners know as certainly that he is still of their rank. Such tribute of universal adoption is posterity's recognition of true greatness. The constellation which shines with a light intense enough to be hailed in all zones counts not many stars. The company of these elect is limited.

But even in this cluster of the great and good of all ages and lands there is none before the aureole of whose fame the brilliant halo around the martyr head of the American rail-splitter has to pale. For the mainspring of his greatness is his unquenchable love for his people, and his unbounded faith in his nation's destiny to develop and preserve the political institutions into which the genius of freedom hath breathed the breath of life. More erudite statesmen there have been, more loyal patriots than he there is none whom fable or song or chronicle has immortalized.

The memory of such a man is a veritable sun, giving light and warmth to the habitations of all men on the spinning globe. But at the same time nowhere is its radiancy more deeply known and prized than in the places that knew him when, in mortal clay, he went in and out among men. Upon them he sheds an intenser luster. Them he consecrates to a higher obligation and a profounder symbolism. Mecca is the magnet of all Islam. The Patriarchs weave romance and reverence around the hilltops upon which they tread, and lend attractive mystery to the hidden caves where their bones are said to rest. One there was who was the "son of man," declared his love to be as wide as the confines of mankind, yet even he, linking his name to that of Palestine, hallowed for all time with unspent potency humble Bethlehem and contracted Galilee.

So does Lincoln, though to do him honor the sentries of our borders, the pine and the palm, rival with each other

and with the two oceans that, above all restrictions are strong enough to barrier the irresistible spread of a dominion which is the happy home of a sisterhood of forty-six states, so does Lincoln, though the whole world asks to have a share in his apotheosis—so does Lincoln invest with a distinct dignity his own "home State."

Illinois was not his Galilee. But within its lines he passed the ambitious years of his discipline under the lash of a biting poverty that fed his hunger for knowledge and woke to action his wonderful gifts of mind, and stirred the depths of his soul. In the courts of Illinois he won his first spurs, riding the circuit and learning to read men as thoroughly as to decipher intricate precedents and paragraphs of law. By the suffrages of the voters of an Illinois county he was first called to utilize his inexhaustible resources in the service of a larger community.

It was in Illinois where he challenged his great rival for the Senatorial toga to the tournament, the like of which no minstrel ever sung of, in which the chivalry of ancient days had a resurrection in the noble deportment of the two contestants, while the sparks that flew from their steel aroused the nation from its indifference and prepared it for the inevitable conflict. It was in Illinois that the defeated aspirant for a seat in the American Areopagus was named to be the banner bearer of the young but earnest Republican host. It was from Illinois that he set out to assume the high duties of his high destiny to guide the nation through the fiery flames of war, that the Union might be preserved, to stand guard over the patrimony of Washington, and a second Moses, with the sweep of his pen to strike the shackles of slavery from off millions of human beings.

It was to Illinois that his consecrated dust was carried back after he had fallen. The last peace offering on the altar wet with tears and blood of patriotism disarming in

his death more enemies than his field marshals had conquered in heroically fought and hotly disputed battles. In the very shadow of Illinois' capital, his grave is found, a western Pisgah, overlooking the obscure Sangamon, sharing its sanctifying associations with but one other pilgrim shrine for his great American people—Mount Vernon, reflected in the waves of the historic Potomac.

Illinois is the happy possessor of many treasures and much wealth. Her rolling prairies reward without stint the court paid them by plough and hoe; her rivers lend their backs willingly to keels heavily laden with the fruit of her children's labors. The steel bands along which pulsates the life blood of commerce, have laid their interlaced net-work across her territory in wonderful exuberance, and have crowded her a reigning princess over wide stretches of land continuous to her borders; she has at her door a freedom of inland ocean; in her bosom she carries a legacy of no mean value of black diamond; her hamlets betoken the thrift of their people; her towns have always been vocal with clanking hammers and the whir of heavy wheels as long as from the Nation's Capital no schemes were dreaded to weaken American industrial independence and American honesty.

Her metropolis in itself a Babel of all the tongues spoken on God's footstool, young though she be, even now weary of ranking second in the hierarchy of populons queens of the evening's hemisphere, and taking mighty strides to realize her burning passion to be first confident in the omnipotence of her self-conscious "I Will," which has turned tides of disaster into torrents of triumph, which made her, for the whole Republic, the dignified hostess of all civilized nations and gave her the daring to change by the wand of her matchless determination, a yawning swamp into a paradise, a dream of beauty, the White City of wonders.

Chicago, the first among the daughters of Illinois, erst the synonym of stupendous store-houses of substance for material man, is become the patroness of the arts and the sciences. She has made luminous her smoke-curtained sky with the beacon fires of learning and philanthropy, for which the civic pride of her sons has founded homes on a scale rivalling the establishments of the ancient world. The winds which sweep her streets have been given a new voice. They speak no longer the dialect of the grossly material; they prophesy near achievement in the realm of the ideal. But all the riches of prairies and rivers, all the wealth of quiet hamlet and busy hives of men, the clatter of foundries and the clinking of hammers; the puff of locomotives and the shriek of steamers—what do they token when held over and against the one distinction of Illinois, to have been the homestead of Grant, and Logan, of immortal, incomparably great and good, honest old father Abraham Lincoln?

The people of Illinois feel that much distinction, the ownership and trusteeship of such a memory, inspires and entails higher obligations. Noblesse oblige can appeal more pressingly to none than to the people of a State, the escutcheon of which might display in its heraldic devices the linked monograms of such names. A nation over whose stage giants have passed will ever be measured by their gigantic stature. It is true, each generation is confronted with tasks and beset with difficulties that are peculiar to its age. The conflict in which Lincoln bore such a signal part is forever ended. Its passion is dead, it has mellowed with the pathos of remembrance, bringing tribute to the matchless heroism on either side, and the unparalleled valor on the part of both armies.

The American soldier, whatever the color of the uniform he wore, has good cause to dwell upon the mighty drama, which the climax of decades of distrust and diplomatic

attempts compromise, required four fearful years to run its length, and with the sharp edge of a sword, the harassing perplexity of a "house divided against itself" was finally adjudicated and removed. With the impassioned party cries of those glorious days, none may conjure at this hour. The boys in blue and their comrades in gray have clasped hands across flower-bedecked graves, and will shoulder the musket only, and then to march out to the quick step of the same motive, should ever their one Flag need defenders against foreign insolence or aggression. Against the unbroken bulwarks of their living breasts, no enemy could prevail; against their bastions, he would be heralded to death and fall back in inglorious defeat.

From that conflict the United States emerged a nation. But this very achievement of the civil strife has led to new complications. The difficulties of our situation are not to a slight degree traceable to the influences and impulses begotten by the tempest of the four years during which Lincoln piloted the ship of State across turbulent waters to port. Increase of wealth has led to the abandonment of the simpler modes of life characteristic of our fathers; the fabulous growth of our cities has in consequence sharpened the problem of municipal government. The rise and development of great industries, and the creation of great industrial centers, have been shadowed by the uncanny specter of distrust, keeping often those too far apart that are the partners in the common enterprise, interdependent in their interests, Capital and Labor.

The fierceness of the competitive struggle—a veritable Moloch, devouring its own children—seems to have eventuated in wiping out all individuality, merging and massing all without escape into huge corporations and organizations that seem to have no room for souls, or scope for personality, but to be bound to issue into a most frightful despotism.

The catalog of difficulties which are ours might be lengthened, and small is the wonder that men of little faith begin to doubt and the enemies of popular government begin to shout from the house-tops, that to grapple with the problems municipal, financial, industrial, social, of this and the coming century, a stronger hand is required than that of people left to govern itself. And yet, there is no stronger hand than that of the sovereign people. This Lincoln knew. This his times illustrate. The government of the people, by the people, for the people, is a failure only if the fires of the patriotism that burned in Lincoln and his yoke-mates are quenched.

Patriotism, however degraded to mask the pretender, to serve as a refuge of the scoundrel, is the never-failing solvent of all difficulties. It will demonstrate its saving grace also in our years. The Republicans of Illinois, are indeed, anxious to be baptized anew in the spirit of the great Patriot, who laid his life on the altar of country and duty. Patriotism, such as he had is not a matter of noise, of gewgaws, of insignia, it is a matter of personal devotion to higher interests than those of self and class.

Peace in a democracy calls for as loyal soldiers of duty as did the war, deserters and bounty jumpers are out of place in the army corps gathered to defend the Flag of Freedom. Political indifferences and apathy and patriotism for revenue only are the civil equivalence for what the vocabulary of the camp designates as shirkers and bounty-jumpers. In a republic, none may dis-enfranchise except by process of law for crimes committed. But none has the right to dis-enfranchise himself. He is part of the people; through his will that of the people finds voice. He must, therefore, speak lest his silence muzzle the tongue of all or deprive it of its clear articulation.

But politics is a muddy business. Political indifference of many has made it so. Lincoln, too was a politician.

In a republic every citizen must be a politician. Public business is his business. If he refuse to make it so, let him not complain if those arise who have no private business, turn public affairs into private concerns of their own, for their own gain and profit exclusively.

But politics is partisan. Yet Lincoln was both a partisan and a patriot, such partisanship as was his is the highest co-efficient of patriotism. Without party antagonism and discussion stagnation of thought will ensue. Winds must blow from different points that life be sustained on earth. The Republican party has demonstrated its right to be by its achievements. Sponsored by such men as Fremont, Lincoln, Washburn, Seward, Chase, it has spread strong and broad the foundations of national industrial independence, and national financial integrity.

But upon past accomplishments, none can ground his claim to present recognition. Yet, we, Republicans of Illinois, firmly believe the principles of our Republicanism are sound; that they point the way to the solution of our troubles, fiscal and financial, in a manner conducive to the welfare of the whole country and all its interests and comporting with the honor and independence of our land.

We believe that Republicanism is a matter of principles first, a question of persons and place only in so far as through persons and in office these principles are made effective. Some political parties have their usefulness along negative lines alone. They act as irritants, and thus help their opponents to mind their P's and Q's. American history records the beneficent work done in this rôle by a certain political party which has its only excuse in the necessity of a counter-weight to Republicanism, lest Republicans wax, like Israel of old, too fat and kick.

This party has achieved much good in relieving Republicans occasionally of the obligations to apologize for short-comings, for its short-comings are so enormous as to cause

ours to dwindle into insignificance. This party allows at long intermittent intervals, Republicans to taste the bitterness of exile, and thus to pull itself together and learn the secret of introspection. But so little of positive possession is within the reach of this party that the moment it comes into power, it must turn Republican in order to save the credit of the nation or uphold the flag. The signs are many that the people of this country are through flirting with this party of everlasting negatives, and will lay its destinies into the hands of a party chastened of its short-comings that will once more emphasize the industrial independence of this nation, and will give a new impetus to trade and enterprise.

A healthy Americanism this Illinois Republicanism would have the nation cherish, an Americanism broader than that narrow counterfeit thereof which forgets the lessons of American history, and would reduce this land of ours to the compass of a New England, while in reality, it is the New World. I honor the Puritans. To them the country owes its moral back-bone. But the country is too large to be merely New England. Even before the revolution, all nations of Europe contributed to the manhood of America. Lincoln's volunteers counted among their battalions thousands and thousands who had not seen the light of day on this side of the Atlantic. Birth should make the American, but it has not done so in every case. Adoption has, however, also the spell to build the true America. Many native to this shore scarce know what Old Glory signifies. While by the thousands are those counted, who, born under other skies, have elected the Stars and Stripes to emblem their faith in freedom's unconquerable destiny. In their homes they have no emblem to which they ascribe more sacramental significance, the Flag of Freedom, copy of the sky, with the stars of the night, the bars of the light, and the white of God's innocence.

It is cowardly to lay at the door of the foreigners the burden of our own sins. It is unjust. Professional foreigners ought indeed, not be accorded recognition. But who is responsible for this kind of foreigner? American politics and the root of all evil, the spoils system. Nor should our Americanism be too proud to learn from other nations, experiences. Europe might teach us how to govern municipalities. The American patriot will be glad to study their methods and follow their example.

Let us restore confidence in the ballot as the surest method of righting what is wrong by nominating and electing to legislatures, only the best, and much of the sting will be taken from the conflict which is waging everywhere in this day between Capital and Labor. For this vexation, also, a free people of patriots is better equipped than any other to find the just and manly solution, on the basis of independent interaction of both Capital and Labor, and without resorting to soldiers' bullets or policemen's batons, and revolutions and riots.

If the Republican party as we its adherents in Illinois are confident it will, is to march to victory, it must remember that he serves party best who loves country most. In this sense, but in no other, was Lincoln a partisan.

Come, then, spirit of this day, and sanctify for us anew the beatitude of so sacred a memory! Martyred high priest of liberty, prophet of popular rule, thy name be our talisman! To new combats the bugles call; new dangers beset the nation to whom thou gavest thy love and for whom thou sacrificedst thy life. Lead, thou, the van! In the serried phalanx, marching to the fray, none should be more loyal in patriotic enthusiasm to thy principles than thy fellow-partisans! And among them a body-guard to shield the palladium, the sons of the State, the Republicans of the belt which holds thy fame as long as the cycles will run their circuit. The children of the region where thy

mortality is entombed will remember that most is expected because their home was erst thy dwelling place on earth, because their home state was also thine, their and thy beloved, glorious Illinois.

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